



In the name of Allah: the Compassionate, the Merciful

سورة يوسف

YUSUF

When and Why Revealed?

The subject matter of this Surah indicates that it was revealed during the last stage of the Holy Prophet's residence at Makkah, when the Quraish were considering the question of killing or exiling or imprisoning him. At that time some of the unbelievers put this question (probably at the instigation of the Jews) to test him : "Why did the Israelites go to Egypt?" This question was asked because they knew that their story was not known to the Arabs for there was no mention of it whatever in their traditions and the Holy Prophet had never even referred to it before. Therefore they expected that he would not be able to give any satisfactory answer to this question or would first evade it, and afterwards try to enquire about it from some Jew, and thus he would be totally exposed. But, contrary to their expectations, the tables were turned on them, for Allah revealed the whole story of Prophet Joseph then and there, and the Holy Prophet recited it on the spot. This put the Quraish in a very awkward position because it not only foiled their scheme but also administered a warning to them by aptly applying it to their case, as if to say, "As you are behaving towards this Prophet, exactly in the same way the brothers of Prophet Joseph behaved towards him; so you shall meet with the same end."

Objects of Revelation

From the above it is clear that this Surah was sent down for two objects:

The first object was to give the proof of the Prophethood of Muhammad (Allah's peace be upon him), and that too, the one demanded by the opponents themselves so as to prove conclusively that his knowledge was not based on mere hearsay, but was gained through Revelation. This aspect has been stated explicitly in its introductory verses and explained plainly in its concluding portion.

The second object was to apply it to the Quraish and warn them that ultimately the conflict between them and the Holy Prophet would end in his victory over them. As they were then persecuting their brother, the Holy Prophet, in the same way the brothers of Prophet Joseph had treated him. The

Quraish were told indirectly that they would also fail in their evil designs just as the brothers of Prophet Joseph had failed in his case, even after casting him into the well. This is because none has the power to defeat the Divine will. And just as the brothers of Prophet Joseph had to humble themselves before him, so one day the Quraish shall have to beg forgiveness from their brother whom they were then trying to crush down. This, too, has been made quite plain in v. 7: "Indeed there are signs in this story of Joseph and his brothers for these inquirers from among the Quraish."

The fact is that by applying this story to the conflict, the Quran had made a bold and clear prophecy, which was fulfilled literally by the events that happened in the succeeding ten years. Hardly two years had passed after its revelation, when the Quraish conspired to kill the Holy Prophet like the brothers of Prophet Joseph, and he had to emigrate from Makkah to Al-Madinah, where he gained the same kind of power as Prophet Joseph had gained in Egypt. Again, in the end the Quraish had to humble themselves before him just like the brothers of Prophet Joseph, when they humbly requested, "Show mercy to us for Allah rewards richly those who show mercy" (V. 88), and Prophet Joseph generously forgave them, (though he had complete power to wreak vengeance on them,) saying, "today no penalty shall be inflicted on you. May Allah forgive you: He is the greatest of all those who forgive" (V. 92). The same story of mercy was repeated, when after the conquest of Makkah, the crest fallen Quraish stood meekly before the Holy Prophet, who had full power to wreak his vengeance on them for each and every cruelty committed by them. But instead, he merely asked them, "What treatment do you expect from me now?" They replied, "You are a generous brother and the son of a generous brother." At this, he very generously forgave them, saying, "I will give the same answer to your request that Joseph gave to his brothers: ' . . . today, no penalty shall be inflicted on you: you are forgiven.'"

Topics of Discussion

Moreover, the Quran does not relate this story as a mere narrative but uses it, as usual, for the propagation of the Message in the following ways:-

Throughout the narrative the Quran has made it clear that the Faith of Prophets Abraham, Isaac, Jacob and Joseph (Allah's peace be upon them all) was the same as that of Prophet Muhammad (Allah's peace be upon him) and they invited the people to the same Message to which Muhammad (Allah's peace be upon him) was inviting them.

Then it places the characters of Prophet Jacob and Prophet Joseph side by side with the characters of the brothers of Joseph, the members of the trade caravan, the court dignitary; Al Aziz of Egypt and his wife, the "ladies" of Egypt and the rulers of Egypt and poses a silent question to the reader, as if to say, "Contrast the former characters moulded by Islam on the bedrock of the worship of Allah and accountability in the Hereafter with the latter moulded by *kufir* and "ignorance" on the worship of the world and disregard of Allah and the Hereafter, and decide for yourselves which of these two patterns you would choose."

The Quran has used this story to bring forth another truth: whatever Allah wills, He fulfills it anyhow, and man can never defeat His plan with his counterplans nor prevent it from happening nor change it in any way whatever. Nay, it often so happens that man adopts some measure to fulfill his own design and believes that he has done that very thing which would fulfill his design, but in the end he finds to his dismay that he had done something which was against his own and conducive to

the Divine purpose. When the brothers of Prophet Joseph cast him into the well, they believed that they had once for all got rid of the obstacle in their way but in fact, they had paved the way for the Divine purpose of making him the ruler of Egypt, before whom they would have to humble themselves in the end. Likewise, the wife of Aziz had sent Prophet Joseph to the prison, floating over the thought that she had wreaked her vengeance on him, but, in fact, she had provided for him the opportunity for becoming the ruler of Egypt and for putting herself to the shame of confessing her own sin publicly.

And these are not the solitary instances which prove the truth that even if the whole world united to bring about the down fall of the one whom Allah willed to raise high, it could not succeed. Nay, the very "sure and effective" measures that were adopted by the brothers to degrade Joseph were used by Allah for the success of Joseph and for the humiliation and disgrace of his brothers. On the other hand, if Allah willed the fall of one, no measure, howsoever effective, could raise him high : nay, it helped to bring about his fall and the disgrace of those who adopted them.

Moreover, the story contains other lessons for those who intend to follow the way of Allah. The first lesson it teaches is that one should remain within the limits, prescribed by the Divine Law, in one's aims and objects and measures, for success and failure are entirely in the hands of Allah. Therefore if one adopts pure aims and lawful measures but fails, at least one will escape ignominy and disgrace. On the other hand, the one who adopts an impure aim and unlawful measures to achieve it, shall not only inevitably meet with ignominy and disgrace in the Hereafter, but also runs the risk of ignominy and disgrace in this world.

The second lesson it teaches is that those who exert for the cause of truth and righteousness and put their trust in Allah and entrust all their affairs to Him, get consolation and comfort from Him, for this helps them face their opponents with confidence and courage and they do not lose heart, when they encounter the apparently terrifying measures of the powerful enemies. They will persevere in their task without fear and leave the results to Allah.

But the greatest lesson this story teaches is that if the Believer possesses true Islamic character and is endowed with wisdom, he can conquer a whole country with the strength of his character alone. The marvelous example of Prophet Joseph teaches us that a man of high and pure character comes out successful even under the most adverse circumstances. When Prophet Joseph went to Egypt, he was only a lad of seventeen years, a foreigner, all alone and without any provisions; nay, he had been sold there as a slave. And the horrible condition of the slaves during that period is known to every student of history. Then he was charged with a heinous moral Crime and sent to prison for an indefinite term. But throughout this period of affliction, he evinced the highest moral qualities which raised him to the highest rank in the country.

Historical and Geographical Background

The following historical and geographical details will help understand the story:-

Prophet Joseph was a son of Prophet Jacob and a grandson of Prophet Isaac and a great grandson of Prophet Abraham (Allah's peace be upon them all). The Bible says (and the allusions in the Quran also confirm this) that Prophet Jacob had twelve sons from four wives. Prophet Joseph and his younger brother Benjamin were from one wife and the other ten from the other wives. Prophet Jacob

had settled at Hebron (Palestine) where his father Prophet Isaac and before him Prophet Abraham lived and owned a piece of land at Shechem as well.

According to the research scholars of the Bible, Prophet Joseph was born in or about 906 B. C. and the incident with which this story begins happened in or about 890 B. C. He was seventeen when he saw the dream and was thrown into the well. This well was near Dothan to the north of Shechem according to Biblical and Talmudic traditions, and the caravan, which took him out of the well, was coming from Gilead (Trans-Jordan), and was on its way to Egypt.

At that time Fifteenth Dynasty ruled over Egypt, whose rulers are known in history as the Hyksos kings. They belonged to the Arab race, but had migrated from Palestine and Syria to Egypt in or about 2000 B. C. and taken possession of the country. The Arab historians and the commentators of the Quran have given them the name of Amaliq (the Amalekites), and this has been corroborated by the recent researches made by the Egyptologists. They were foreign invaders who had got the opportunity of establishing their kingdom because of the internal feuds in the country. That is why there was no prejudice in the way of Prophet Joseph's ascendancy to power and in the subsequent settlement of the Children of Israel in the most fertile region of Egypt. They could gain that power and influence which they did, because they belonged to the same race as the foreign rulers of Egypt.

The Hyksos ruled over Egypt up to the end of the fifteenth century B. C., and practically all the powers remained in the hands of the Israelites. The Quran has made a reference to this in v. 20 of Al-Ma'idah: He raised Prophets among you and made you rulers. . . ., Then there arose a great nationalist movement which overthrew the power of this dynasty and exiled 250,000 or so of the Amalekites. As a result of this, a very bigoted dynasty of Copts came into power and uprooted everything connected with the Amalekites. Then started that persecution of the Israelites which has been mentioned in connection with the story of Prophet Moses.

We also learn from the history of Egypt that the "Hyksos kings" did not acknowledge the gods of Egypt and, therefore, had imported their own gods from Syria, with a view to spreading their own religion in Egypt. This is the reason why the Quran has not called the king who was the contemporary of Prophet Joseph by the title of "Pharaoh," because this title was associated with the religion of the original people of Egypt and the Hyksos did not believe in it, but the Bible erroneously calls him "Pharaoh". It appears that the editors of the Bible had the misunderstanding that all the kings of Egypt were "Pharaohs."

The modern research scholars who have made a comparative study of the Bible and the Egyptian history are generally of the opinion that Apophis was the Hyksos king, who was the contemporary of Prophet Joseph.

At that time Memphis was the capital of Egypt, whose ruins are still found on the Nile at a distance of 4 miles south of Cairo. When Prophet Joseph was taken there, he was 17 or 18 years old. He remained in the house of Aziz for three years and spent nine years in prison, and then became the ruler of the land at the age of thirty and ruled over Egypt independently for eighty years. In the ninth or tenth year of his rule he sent for his father, Prophet Jacob, to come from Palestine to Egypt with all the members of his family and, according to the Bible, settled them in the land of Goshen, where they lived up to the time of Prophet Moses. The Bible says that before his death, Prophet Joseph bound his kindred by an oath: "when you return from this country to the house of your forefathers

you must take my bones out of this country with you. So he died a hundred and ten years old, and they embalmed him . . ."

Though the story of Prophet Joseph as given in the Quran differs very much in its details from that given in the Bible and the Talmud, the Three generally agree in regard to its component parts. We shall explain the differences, when and where necessary, in our Explanatory Notes.

الرَّ ٓ تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ ﴿١﴾

(are) the Verses	آيَاتُ	These	تِلْكَ	Alif-Lam-Ra	الرَّ ٓ
The Clear	الْمُبِينِ			(of) Book	الْكِتَابِ

Translit	'Alif-Lām-Rā Tilka 'Āyātu Al-Kitābi Al-Mubīni				
AhmedAli	یہ روشن کتاب کی آیتیں ہیں				
Jalandhry	الہا۔ یہ کتاب روشن کی آیتیں ہیں				
YusufAli	Alif Lam Ra. These are the Symbols (or Verses) of the Perspicuous Book.				
M.Khan	Alif-Lām-Rā. [These letters are one of the miracles of the Qur'an, and none but Allāh (Alone) knows their meanings]. These are the Verses of the Clear Book (the Qur'ān that makes clear the legal and illegal things, laws, a guidance and a blessing).				
Pickthal	Alif. Lam. Ra. These are verse of the Scripture that maketh plain.				
Shakir	Alif Lam Ra. These are the verses of the Book that makes (things) manifest.				

إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ﴿٢﴾

Quran	قُرْآنًا	Have sent it down	أَنْزَلْنَاهُ	Verily We	إِنَّا
May understand	تَعْقِلُونَ	So that you	لَعَلَّكُمْ	As an Arabic	عَرَبِيًّا

Translit	'Innā 'Anzalnāhu Qur'ānān `Arabīyān La'allakum Ta`qilūna				
AhmedAli	ہم نے اس قرآن کو عربی زبان میں تمہارے سمجھنے کے لیے نازل کیا				
Jalandhry	ہم نے اس قرآن کو عربی میں نازل کیا ہے تاکہ تم سمجھ سکو				
YusufAli	We have sent it down as an Arabic Qur'an in order that ye may learn wisdom.				
M.Khan	Verily, We have sent it down as an Arabic Qur'ān in order that you may understand.				
Pickthal	Lo! We have revealed it, a Lecture in Arabic, that ye may understand.				
Shakir	Surely We have revealed it-- an Arabic Quran-- that you may understand.				

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمِنَ

الْغَافِلِينَ ﴿٣﴾

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Joseph

Sura # 12 – 111 Verses - Makkah

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Unto you (O Muhammad)	عَلَيْكَ	Relate	نَقُصُّ	We	نَحْنُ
Through what	بِمَا	(of) series	الْقَصَصِ	The best	أَحْسَنَ
Of this	هَذَا	Unto you	إِلَيْكَ	We have revealed	أَوْحَيْنَا
You were	كُنْتَ	And though	وَأِنْ	Quran	الْقُرْآنَ
The heedless	الْغَافِلِينَ	Among	لَمِنْ	Before this	مِنْ قَبْلِهِ

Translit	<i>Naḥnu Naquṣṣu `Alayka 'Aḥsana Al-Qaṣaṣi Bimā 'Awhaynā 'Ilayka Hādhā Al-Qur'āna Wa 'InKunta Min Qablihi Lamina Al-Ghāfilīna</i>
AhmedAli	ہم تیرے پاس بہت اچھا قصہ بیان کرتے ہیں اس واسطے کہ ہم نے تیری طرف یہ قرآن بھیجا ہے اور تو اس سے پہلے البتہ بے خبروں میں سے تھا
Jalandhry	(اے یوسف) ہم اس قرآن کے ذریعے سے جو ہم نے تمہاری طرف بھیجا ہے تمہیں ایک نہایت اچھا قصہ سناتے ہیں اور تم اس سے پہلے بے خبر تھے
YusufAli	We do relate unto thee the most beautiful of stories, in that We reveal to thee this (portion of the) Qur'an: before this, thou too wast among those who knew it not.
M.Khan	We relate unto you (Muhammad SAW) the best of stories through Our Revelations unto you, of this Qur'ân. And before this (i.e. before the coming of Divine Revelation to you), you were among those who knew nothing about it (the Qur'ân)
Pickthal	We narrate unto thee (Muhammad) the best of narratives in that We have inspired in thee this Qur'an, though aforetime thou wast of the heedless.
Shakir	We narrate to you the best of narratives, by Our revealing to you this Quran, though before this you were certainly one of those who did not know.

إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ



Joseph	يُوسُفُ	Said	قَالَ	(remember) when	إِذْ
Verily I	إِنِّي	O my father!	يَا أَبَتِ	To his father	لِأَبِيهِ
Stars	كَوْكَبًا	Eleven	أَحَدَ عَشَرَ	I saw (in a dream)	رَأَيْتُ
I saw them	رَأَيْتُهُمْ	And the moon	وَالْقَمَرَ	And the sun	وَالشَّمْسَ
		Prostrating themselves	سَاجِدِينَ	To me	لِي

Translit	<i>'Idh Qāla Yūsufu Li'abīhi Yā 'Abati 'Innī Ra'aytu 'Ahada `Ashara Kawkabāan WaAsh-Shamsa Wa Al-Qamara Ra'aytuhum Li Sājidīna</i>
AhmedAli	جس وقت یوسف نے اپنے باپ سے کہا اے باپ میں گیارہ ستاروں اور سورج اور چاند کو خواب میں دیکھا کہ وہ مجھے سجدہ کر رہے ہیں
Jalandhry	جب یوسف نے اپنے والد سے کہا کہ ابا میں نے (خواب میں) گیارہ ستاروں اور سورج اور چاند کو دیکھا ہے۔ دیکھتا (کیا) ہوں کہ وہ مجھے سجدہ کر رہے ہیں
YusufAli	Behold Joseph said to his father: "O my father! I did see eleven stars and the sun and the moon: I saw them prostrate themselves to me!"
M.Khan	(Remember) when Yūsuf (Joseph) said to his father: "O my father! Verily, I saw (in a dream) eleven stars and the sun and the moon,— I saw them prostrating themselves to me."
Pickthal	When Joseph said unto his father: O my father! Lo! I saw in a dream eleven planets and the sun and the moon, I

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	saw them prostrating themselves unto me.
Shakir	When Yusuf said to his father: O my father! surely I saw eleven stars and the sun and the moon-- I saw them making obeisance to me.

قَالَ يَا بُنَيَّ لَا تَقْصُصْ رُؤْيَاكَ عَلَىٰ إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا ۖ إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُّبِينٌ ﴿٥﴾

Not	لَا	O my son!	يَا بُنَيَّ	He said	قَالَ
To	عَلَىٰ	Your vision	رُؤْيَاكَ	Relate	تَقْصُصْ
Against you	لَكَ	Lest they should plot	فَيَكِيدُوا	Your brothers	إِخْوَتِكَ
Satan	الشَّيْطَانُ	Verily	إِنَّ	A plot	كَيْدًا ۖ
(is) an open	مُبِينٌ	Enemy	عَدُوٌّ	To man	لِلْإِنْسَانِ

Translit	<i>Qāla Yā Bunayya Lā Taqṣuṣ Ru'uyā Ka `Alā 'Ikhwatika Fayakīdū Laka Kaydāan 'InnaAsh-Shayṭāna Lil'insāni 'Adūwun Mubīnun</i>
AhmedAli	کما اے بیٹا اپنا خواب بھائیوں کے سامنے بیان مت کرنا وہ تیرے لیے کوئی نہ کوئی فریب بنا دیں گے شیطان انسان کا صریح دشمن ہے
Jalandhry	انہوں نے کہا کہ بیٹا اپنے خواب کا ذکر اپنے بھائیوں سے نہ کرنا نہیں تو وہ تمہارے حق میں کوئی فریب کی پال چلیں گے۔ کچھ شک نہیں کہ شیطان انسان کا کھلا دشمن ہے
YusufAli	Said (the father): "My (dear) little son! Relate not thy vision to thy brothers, lest they concoct a plot against thee: for Satan is to man an avowed enemy!
M.Khan	He (the father) said: "O my son! Relate not your vision to your brothers, lest they arrange a plot against you. Verily! Shaitân (Satan) is to man an open enemy!
Pickthal	He said: O my dear son! Tell not thy brethren of thy vision, lest they plot a plot against thee. Lo! Satan is for man an open foe.
Shakir	He said: O my son! do not relate your vision to your brothers, lest they devise a plan against you; surely the Shaitan is an open enemy to man.

وَكَذَٰلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ وَعَلَىٰ آلِ يَعْقُوبَ كَمَا أَتَمَّهَا عَلَىٰ أَبَوَيْكَ مِنْ قَبْلُ إِبْرَاهِيمَ وَإِسْحَاقَ ۚ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ ﴿٦﴾

Your lord	رَبُّكَ	Will choose you	يَجْتَبِيكَ	And thus	وَكَذَٰلِكَ
Interpretation	تَأْوِيلِ	(From)	مِنْ	And teach you	وَيُعَلِّمُكَ
His Favour	نِعْمَتُهُ	And perfect	وَيُتِمُّ	(of) dreams (and other things)	الْأَحَادِيثِ
The offspring	آلِ	And on	وَعَلَىٰ	On you	عَلَيْكَ
He perfected it	أَتَمَّهَا	Just as	كَمَا	(of) Jacob	يَعْقُوبَ
Aforetime	مِنْ قَبْلُ	Your two fathers	أَبَوَيْكَ	On	عَلَىٰ

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Verily	إِنَّ	And Isaac	وَإِسْحَاقَ ۖ	Abraham	إِبْرَاهِيمَ
All-Wise	حَكِيمٌ	(is) All-Knowing	عَلِيمٌ	Your Lord	رَبِّكَ

Translit	<i>Wa Kadhalika Yajtabika Rabbuka Wa Yu'allimuka Min Ta'wili Al-'Ahādīthi Wa Yutimmu Ni'matahu 'Alayka Wa 'Alā 'Āli Ya'qūba Kamā 'Atammahā 'Alā 'Abawayka Min Qablu 'Ibrāhīma Wa 'Ishāqa 'Inna Rabbaka 'Alīmun Ḥakīmūn</i>
AhmedAli	اور اسی طرح تیرا رب تجھے برگزیدہ کرے گا اور تجھے خواب کی تعبیر سکھائے گا اور اپنی نعمتیں تجھ پر اور یعقوب کے گھرانے پر پوری کرے گا جس طرح کہ اس سے پہلے تیرے باپ دادا ابراہیم اور اسحاق پر پوری کر چکا ہے بے شک تیرا رب جاننے والا حکمت والا ہے
Jalandhry	اور اسی طرح خدا تمہیں برگزیدہ (و ممتاز) کرے گا اور (خواب کی) باتوں کی تعبیر کا علم سکھائے گا۔ اور جس طرح اس نے اپنی نعمت پہلے تمہارے دادا، پر دادا ابراہیم اور اسحاق پر پوری کی تھی اسی طرح تم پر اور اولاد یعقوب پر پوری کرے گا۔ بے شک تمہارا پروردگار (سب کچھ) جاننے والا (اور) حکمت والا ہے
YusufAli	"Thus will thy Lord choose thee and teach thee the interpretation of stories (and events) and perfect His favour to thee and to the posterity of Jacob— even as He perfected it to thy fathers Abraham and Isaac aforetime! For thy Lord is full of knowledge and wisdom."
M.Khan	"Thus will your Lord choose you and teach you the interpretation of dreams (and other things) and perfect His Favour on you and on the offspring of Ya'qūb (Jacob), as He perfected it on your fathers, Ibrāhīm (Abraham) and Ishāq (Isaac) aforetime! Verily, your Lord is All-Knowing, All-Wise."
Pickthal	Thus thy Lord will prefer thee and will teach thee the interpretation of events, and will perfect His grace upon thee and upon the family of Jacob as He perfected it upon thy forefathers, Abraham and Isaac. Lo! thy Lord is Knower, Wise.
Shakir	And thus will your Lord choose you and teach you the interpretation of sayings and make His favor complete to you and to the children of Yaqoub, as He made it complete before to your fathers, Ibrahim and Ishaq; surely your Lord is Knowing, Wise.

﴿7﴾ لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَاتٍ لِلْمُتَسَائِلِينَ ﴿7﴾

In	فِي	There were	كَانَ	Verily	لَقَدْ
Signs	آيَاتٍ	And his brethren	وَإِخْوَتِهِ	Joseph	يُوسُفَ
				For those who ask	لِلْمُتَسَائِلِينَ

Translit	<i>Laqad Kāna Fī Yūsufa Wa 'Ikhwatihi 'Āyātun Lilssā'ilīna</i>
AhmedAli	البتہ یوسف اور اس کے بھائیوں کے قصہ میں پوچھنے والوں کے لیے نشانیاں ہیں
Jalandhry	ہاں یوسف اور ان کے بھائیوں (کے قصے) میں پوچھنے والوں کے لیے (بہت سی) نشانیاں ہیں
YusufAli	Verily in Joseph and his brethren are Signs (or Symbols) for Seekers (after Truth).
M.Khan	Verily, in Yūsuf (Joseph) and his brethren, there were Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) for those who ask.
Pickthal	Verily in Joseph and his brethren are signs (of Allah's Sovereignty) for the inquiring.
Shakir	Certainly in Yusuf and his brothers there are signs for the inquirers.

﴿8﴾ إِذْ قَالُوا لِيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَيْنَا مِمَّا نَحْنُ عُصْبَةٌ إِنَّ أَبَانَا لَفِي ضَلَالٍ مُبِينٍ ﴿8﴾

The Holy Quran

Joseph

Sura # 12 – 111 Verses - Makkah

سورة يوسف

Truly Joseph	لَيْسُفُ	they said	قَالُوا	When	إِذْ
To	إِلَى	(are) dearer	أَحَبُّ	And his brother (Benjamin)	وَأَخُوهُ
But we are	وَنَحْنُ	Than us	مِنَّا	Our father	أَبِينَا
Our father	أَبَانَا	Really	إِنَّ	A (strong) group	عُصْبَةً
manifest	مُبِينٍ	Error	ضَلَالٍ	(is) in	لَفِي

Translit	'Idh Qālū Layūsufu Wa 'Akhūhu 'Aḥabbu 'Ilā 'Abīnā Minnā Wa Nahnu 'Uṣbatun 'Inna 'Abānā Laftī Dalālin Mubīnin
AhmedAli	جب انہوں نے کہا البتہ یوسف اور اس کا بھائی ہمارے باپ کو ہم سے زیادہ پیارا ہے حالانکہ ہم طاقتور جماعت میں بے شک ہمارا باپ صریح غلطی پر ہے
Jalandhry	جب انہوں نے (آپس میں) تذکرہ کیا کہ یوسف اور اس کا بھائی ابا کو ہم سے زیادہ پیارا ہے حالانکہ ہم جماعت (کی جماعت) میں۔ کچھ شک نہیں کہ ابا صریح غلطی پر ہیں
YusufAli	They said: "Truly Joseph and his brother are loved more by our father than we: but we are a goodly body! Really our father is obviously in error"
M.Khan	When they said: "Truly, Yūsuf (Joseph) and his brother (Benjamin) are dearer to our father than we, but we are a strong group. Really, our father is in a plain error."
Pickthal	When they said: Verily Joseph and his brother are dearer to our father than we are, many though we be. Lo! our father is in plain aberration.
Shakir	When they said: Certainly Yusuf and his brother are dearer to our father than we, though we are a (stronger) company; most surely our father is in manifest error:

اَفْتُلُوا يُوسُفَ اَوْ اَطْرَحُوْهُ اَرْضًا يَخْلُ لَكُمْ وَجْهُ اَبِيكُمْ وَتَكُوْنُوْا مِنْۢ بَعْدِهٖ قَوْمًا صٰلِحِيْنَ ﴿٩﴾

Or	اَوْ	Joseph	يُوسُفَ	Kill	اَفْتُلُوا
So that-may be given	يَخْلُ	To some (other) land	اَرْضًا	Cast him out	اَطْرَحُوْهُ
(of) your father	اَبِيكُمْ	The favour	وَجْهُ	To you (alone)	لَكُمْ
People	قَوْمًا	After that	مِنْۢ بَعْدِهٖ	And you will be	وَتَكُوْنُوْا
				Righteous	صٰلِحِيْنَ

Translit	Aqtulū Yūsufa 'Awī Aṭraḥūhu 'Arḍān Yakhlu Lakum Wajhu 'Abikum Wa Takūnū Min Ba'dihī Qawmān Ṣāliḥīna
AhmedAli	یوسف کو مار ڈالو یا کسی ملک میں پھینک دو تاکہ باپ کی توجہ اکیلے تم پر رہے اور اس کے بعد نیک آدمی ہو جانا
Jalandhry	تو یوسف کو (یا تو جان سے) مار ڈالو یا کسی ملک میں پھینک آؤ۔ پھر ابا کی توجہ صرف تمہاری طرف ہو جائے گی۔ اور اس کے بعد تم اچھی حالت میں ہو جاؤ گے
YusufAli	"Slay ye Joseph or cast him out to some (unknown) land, that so the favour of your father may be given to you alone: (there will be time enough) for you to be righteous after that!"
M.Khan	"Kill Yūsuf (Joseph) or cast him out to some (other) land, so that the favour of your father may be given to you alone, and after that you will be righteous folk (by intending repentance before committing the sin)."
Pickthal	(One said): Kill Joseph or cast him to some (other) land, so that your father's favour may be all for you, and (that) ye may afterward be righteous folk.

The Holy Quran

Joseph

Sura # 12 – 111 Verses - Makkah

سورة يوسف

Shakir	Slay Yusuf or cast him (forth) into some land, so that your father's regard may be exclusively for you, and after that you may be a righteous people.
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قَالَ قَائِلٌ مِنْهُمْ لَا تَقْتُلُوا يُوسُفَ وَأَلْقُوهُ فِي غَيَابَتِ الْجُبِّ يَلْتَقِطُهُ بَعْضُ السَّيَّارَةِ إِنْ كُنْتُمْ فَاعِلِينَ ﴿١٠﴾

Of them	مِنْهُمْ	A speaker	قَائِلٌ	Said	قَالَ
Joseph	يُوسُفَ	Kill	تَقْتُلُوا	Not	لَا
Bottom	غَيَابَتِ	In/to	فِي	But throw him down	وَأَلْقُوهُ
Some	بَعْضُ	Will pick him	يَلْتَقِطُهُ	(of) the well	الْجُبِّ
You are	كُنْتُمْ	If	إِنْ	Caravan of travelers	السَّيَّارَةِ
				Doing	فَاعِلِينَ

Translit	<i>Qāla Qā'ilun Minhum Lā Taqtulū Yūsufa Wa 'Alqūhu Fī Ghayābati Al-Jubbi Yaltaqīhu Ba`duAs-Sayyārati 'In Kuntum Fā'ilīna</i>
AhmedAli	ان میں سے ایک کہنے والے نے کہا کہ یوسف کو قتل نہ کرو اور اسے گمنام کنوئیں میں ڈال دو کہ اسے کوئی مسافر اٹھا لے جائے اگر تم کرنے ہی والے ہو
Jalandhry	ان میں سے ایک کہنے والے نے کہا کہ یوسف کو جان سے نہ مارو کسی گھرے کنوئیں میں ڈال دو کہ کوئی راہگیر نکال (کر اور ملک میں) لے جائے گا۔ اگر تم کو کرنا ہے (تو یوں کرو)
YusufAli	Said one of them: "Slay not Joseph, but if ye must do something, throw him down to the bottom of the well: he will be picked up by some caravan of travellers."
M.Khan	One from among them said: "Kill not Yūsuf (Joseph), but if you must do something, throw him down to the bottom of a well, he will be picked up by some caravan of travellers."
Pickthal	One among them said: Kill not Joseph but, if ye must be doing, fling him into the depth of the pit; some caravan will find him.
Shakir	A speaker from among them said: Do not slay Yusuf, and cast him down into the bottom of the pit if you must do (it), (so that) some of the travellers may pick him up.

قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَى يُوسُفَ وَإِنَّا لَهُ لَنَاصِحُونَ ﴿١١﴾

Why	مَا	O our father!	يَا أَبَانَا	They said	قَالُوا
Trust us	تَأْمَنَّا	Not	لَا	You	لَكَ
When we are indeed	وَإِنَّا	Joseph	يُوسُفَ	With	عَلَى
		Well-wishers	لَنَاصِحُونَ	His	لَهُ

Translit	<i>Qālū Yā 'Abānā Mā Laka Lā Ta'mannā `Alā Yūsufa Wa 'Innā Lahu Lanāṣihūna</i>
AhmedAli	انہوں نے کہا اے باپ کیا بات ہے کہ تو یوسف پر ہمارا اعتبار نہیں کرتا اور ہم تو اس کے خیر خواہ ہیں
Jalandhry	(یہ مشورہ کر کے وہ بیوقوف سے) کہنے لگے کہ ابا جان کیا سبب ہے کہ آپ یوسف کے بارے میں ہمارا اعتبار نہیں کرتے حالانکہ ہم اس کے خیر خواہ ہیں

The Holy Quran

Joseph

Sura # 12 – 111 Verses - Makkah

سورة يوسف

YusufAli	They said: "O our father! why dost thou not Trust us with Joseph— seeing we are indeed his sincere well-wishers?"
M.Khan	They said: "O our father! Why do you not trust us with Yûsuf (Joseph) though we are indeed his well-wishers?"
Pickthal	They said: O our father! Why wilt thou not trust us with Joseph, when lo! we are good friends to him?
Shakir	They said: O our father! what reason have you that you do not trust in us with respect to Yusuf? And most surely we are his sincere well-wishers:

أَرْسِلْهُ مَعَنَا غَدًا يَرْتَع وَيَلْعَب وَإِنَّا لَهُ لَحَافِظُونَ ﴿١٢﴾

Tomorrow	غَدًا	With us	مَعَنَا	Send him	أَرْسِلْهُ
And verily we	وَإِنَّا	And play	وَيَلْعَب	To enjoy himself	يَرْتَع
		Will take care	لَحَافِظُونَ	Of him	لَهُ

Translit	'Arsilhu Ma`anā Ghadāan Yarta` Wa Ya`ab Wa 'Innā Lahu Lahāfiẓūna
AhmedAli	کل اسے ہمارے ساتھ بھیج دے کہ وہ کھائے اور کھیلے اور بے شک ہم اس کے نگبان ہیں
Jalandhry	کل اسے ہمارے ساتھ بھیج دیجیے کہ خوب میوے کھائے اور کھیلے کودے۔ ہم اس کے نگبان ہیں
YusufAli	"Send him with us tomorrow to enjoy himself and play, and we shall take every care of him."
M.Khan	"Send him with us tomorrow to enjoy himself and play, and verily, we will take care of him."
Pickthal	Send him with us to-morrow that he may enjoy himself and play. And lo! we shall take good care of him.
Shakir	Send him with us tomorrow that he may enjoy himself and sport, and surely we will guard him well.

قَالَ إِنِّي لَيَحْزُنُنِي أَنْ تَذْهَبُوا بِهِ وَأَخَافُ أَنْ يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ ﴿١٣﴾

It saddens me	لَيَحْزُنُنِي	Truly I	إِنِّي	He (Jacob) said	قَالَ
Him	بِهِ	You should take away	تَذْهَبُوا	That	أَنْ
Should devour him	يَأْكُلَهُ	Lest	أَنْ	And I feat	وَأَخَافُ
Of him	عَنْهُ	While you	وَأَنْتُمْ	A wolf	الذِّئْبُ
				(are) careless	غَافِلُونَ

Translit	Qāla 'Innī Layahẓununī 'An Tadh/habū Bihi Wa 'Akhāfu 'An Ya'kulahu Adh-Dhi'bu Wa 'Antum `Anhu Ghāfilūna
AhmedAli	اس نے کہا مجھے اس سے غم ہوتا ہے کہ تم اسے لے جاؤ اور اس سے ڈرتا ہوں کہ اسے بھیڑیا کھا جائے اور تم اس سے بے خبر رہو
Jalandhry	انہوں نے کہا کہ یہ امر مجھے غمناک کئے دیتا ہے کہ تم اسے لے جاؤ (یعنی وہ مجھ سے جدا ہو جائے) اور مجھے یہ خوف بھی ہے کہ تم (کھیل میں) اس سے غافل ہو جاؤ اور اسے بھیڑیا کھا جائے
YusufAli	(Jacob) said: "Really it saddens me that ye should take him away: I fear lest the wolf should devour him while ye attend not to him."
M.Khan	He [Ya'qūb (Jacob)] said: "Truly, it saddens me that you should take him away. I fear lest a wolf should devour him, while you are careless of him."

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Joseph

Sura # 12 – 111 Verses - Makkah

سورة يوسف

Pickthal	He said: Lo! in truth it saddens me that ye should take him with you, and I fear lest the wolf devour him while ye are heedless of him.
Shakir	He said: Surely it grieves me that you should take him off, and I fear lest the wolf devour him while you are heedless of him.

قَالُوا لَئِنْ أَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّا إِذَا لَخَاسِرُونَ ﴿14﴾

Devours him	أَكَلَهُ	If	لَئِنْ	They said	قَالُوا
(are) a strong group	عُصْبَةٌ	While we	وَنَحْنُ	A wolf	الذِّئْبُ
(are) the losers	لَخَاسِرُونَ	Then	إِذَا	Surely we	إِنَّا

Translit	<i>Qālū La'in 'Akalahu Adh-Dhi'bu Wa Naḥnu 'Uṣbatun 'Innā 'Idhāan Lakhāsirūna</i>
AhmedAli	انہوں نے کہا اگر اسے بھیڑیا کھا گیا اور ہم ایک طاقتور جماعت میں بے شک ہم اس وقت البتہ نقصان اٹھانے والے ہوں گے
Jalandhry	وہ کہنے لگے کہ اگر ہماری موجودگی میں کہ ہم ایک طاقتور جماعت میں، اسے بھیڑیا کھا گیا تو ہم بڑے نقصان میں پڑ گئے
YusufAli	They said: "If the wolf were to devour him while we are (so large) a party, then should we indeed (first) have perished ourselves!"
M.Khan	They said: "If a wolf devours him, while we are a strong group (to guard him), then surely, we are the losers."
Pickthal	They said: If the wolf should devour him when we are (so strong) a band, then surely we should have already perished.
Shakir	They said: Surely if the wolf should devour him notwithstanding that we are a (strong) company, we should then certainly be losers.

فَلَمَّا ذَهَبُوا بِهِ وَاجْمَعُوا أَنْ يَجْعَلُوهُ فِي غِيَابَتِ الْجُبِّ ۚ وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَنَّهُمْ بِأَمْرِهِمْ هَذَا

وَهُمْ لَا يَشْعُرُونَ ﴿15﴾

With him	بِهِ	They went away	ذَهَبُوا	So when	فَلَمَّا
Put him down	يَجْعَلُوهُ	To	أَنْ	And they all agreed	وَاجْمَعُوا
(of) the well	الْجُبِّ	The bottom	غِيَابَتِ	In	فِي
Indeed you shall (one day) inform them	لَتُنَبِّئَنَّهُمْ	To him	إِلَيْهِ	And We revealed	وَأَوْحَيْنَا
When they	وَهُمْ	This	هَذَا	Of their affair	بِأَمْرِهِمْ
		Know (you)	يَشْعُرُونَ	Not	لَا

Translit	<i>Falammā Dhahabū Bihi Wa 'Ajma'ū 'An Yaj'alūhu Fī Ghayābatī Al-Jubbi Wa 'Awḥaynā'Ilayhi Latunabbi'annahum Bi'amrihim Hādhā Wa Hum Lā Yash'urūna</i>
AhmedAli	جب اسے لے کر چلے اور متفق ہوئے کہ اسے گمنام کنوئیں میں ڈالیں تو ہم نے یوسف کی طرف وحی بھیجی کہ تو ضرور انہیں ایک دن آگاہ کرے گا ان کے اس کام سے اور وہ تجھے نہ پہچانیں گے
Jalandhry	غرض جب وہ اس کو لے گئے اور اس بات پر اتفاق کر لیا کہ اس کو گھرے کنوئیں میں ڈال دیں۔ تو ہم نے یوسف کی طرف وحی بھیجی کہ (ایک وقت ایسا آئے

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سورة يوسف

	گاہ کہ تم ان کے اس سلوک سے آگاہ کرو گے اور ان کو (اس وحی کی) کچھ خبر نہ ہوگی
YusufAli	So they did take him away, and they all agreed to throw him down to the bottom of the well: and We put into his heart (this Message): "Of a surety thou shalt (one day) tell them the truth of this their affair while they know (thee) not."
M.Khan	So, when they took him away, they all agreed to throw him down to the bottom of the well (they did so), and We revealed to him: "Indeed, you shall (one day) inform them of this their affair, when they know (you) not."
Pickthal	Then, when they led him off, and were of one mind that they should place him in the depth of the pit, We inspired in him: Thou wilt tell them of this deed of theirs when they know (thee) not.
Shakir	So when they had gone off with him and agreed that they should put him down at the bottom of the pit, and We revealed to him: You will most certainly inform them of this their affair while they do not perceive.

وَجَاءُوا أَبَاهُمْ عِشَاءً يَبْكُونَ ﴿١٦﴾

In the early part of the night	عِشَاءً	Their father	أَبَاهُمْ	And they came to	وَجَاءُوا
				weeping	يَبْكُونَ

Translit	Wa Jā'ū 'Abāhum 'Ishā'an Yabkūna
AhmedAli	اور کچھ رات گئی اپنے باپ کے پاس روتے ہوئے آئے
Jalandhry	(یہ حرکت کر کے) وہ رات کے وقت باپ کے پاس روتے ہوئے آئے
YusufAli	Then they came to their father in the early part of the night, weeping.
M.Khan	And they came to their father in the early part of the night weeping.
Pickthal	And they came weeping to their father in the evening.
Shakir	And they came to their father at nightfall, weeping.

قَالُوا يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذِّئْبُ ۚ وَمَا أَنْتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَادِقِينَ ﴿١٧﴾

Verily we	إِنَّا	O our father	يَا أَبَانَا	They said	قَالُوا
And we left	وَتَرَكْنَا	Racing with one another	نَسْتَبِقُ	Went	ذَهَبْنَا
Our belongings	مَتَاعِنَا	By	عِنْدَ	Joseph	يُوسُفَ
And not	وَمَا	A wolf	الذِّئْبُ ۚ	And devoured him	فَأَكَلَهُ
Us	لَّنَا	Believe	بِمُؤْمِنٍ	You	أَنْتَ
Truthful	صَادِقِينَ	We are	كُنَّا	Even when	وَلَوْ

Translit	Qālū Yā 'Abānā 'Innā Dhahabnā Nastabiqu Wa Taraknā Yūsufā 'Inda Matā'inā Fa'akalahu Adh-Dhi'bu Wa Mā 'Anta Bimu'uminin Lanā Wa Law Kunnā Sādiqīna
AhmedAli	کہا اے ہمارے باپ ہم تو آپس میں دوڑنے میں مصروف ہوئے اور یوسف کو اپنے اسباب کے پاس چھوڑ گئے تب اسے بھیڑیا کھا گیا اور تو ہمارے کہنے پر یقین

	نہیں کرے گا اگرچہ ہم سچے ہی ہوں
Jalandhry	(اور) کہنے لگے کہ ابابان ہم تو دوڑنے اور ایک دوسرے سے آگے نکلنے میں مصروف ہو گئے اور یوسف کو اپنے اسباب کے پاس چھوڑ گئے تو اسے بھیہنیا کھا گیا۔ اور آپ ہماری بات کو گو ہم سچ ہی کہتے ہوں باور نہیں کریں گے
YusufAli	They said: "Oh our father! we went racing with one another, and left Joseph with our things: and the wolf devoured him. But thou wilt never believe us even though we tell the truth."
M.Khan	They said: "O our father! We went racing with one another, and left Yûsuf (Joseph) by our belongings and a wolf devoured him; but you will never believe us even when we speak the truth."
Pickthal	Saying: O our father! We went racing one with another, and left Joseph by our things, and the wolf devoured him, and thou believest not our saying even when we speak the truth.
Shakir	They said: O our father! surely we went off racing and left Yusuf by our goods, so the wolf devoured him, and you will not believe us though we are truthful.

وَجَاءُوا عَلَىٰ قَمِيصِهِ بِدَمٍ كَذِبٍ ۚ قَالَ بَلْ سَوَّلَتْ لَكُمُ الْاَنفُسُكُمُ اَمْرًا ۚ فَصَبْرٌ جَمِيلٌ ۚ
وَاللّٰهُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُوْنَ ﴿١٨﴾

وَجَاءُوا عَلَىٰ	قَمِيصِهِ	His shirt	بَدِمَ	(stained) blood
كَذِبٍ ۚ	قَالَ	He said	بَلْ	Nay, but
سَوَّلَتْ	لَكُمُ	For you	اَنفُسُكُمُ	Your ownselves
اَمْرًا ۚ	فَصَبْرٌ	So patience	جَمِيلٌ ۚ	(is) most fitting
وَاللّٰهُ	الْمُسْتَعَانُ	Whose help can be sought	عَلَىٰ	Against
مَا	تَصِفُوْنَ	You assert		

Translit	Wa Jā'u `Alā Qamīshihi Bidamin Kadhibin Qāla Bal Sawwalat Lakum 'Anfusukum 'AmrāanFaṣabrun Jamīlun Wa Allāhu Al-Musta`ānu `Alā Mā Taṣifūna
AhmedAli	اور اسی کے کرتے پر جھوٹ موٹ کا خون بھی لگا لائے اس نے کہا نہیں بلکہ تم نے دل سے ایک بات بنائی ہے اب صبر ہی بہتر ہے اور اللہ ہی سے مدد مانگنا ہوں اس بات پر جو تم بیان کرتے ہو
Jalandhry	اور ان کے کرتے پر جھوٹ موٹ کا لہو بھی لگا لائے۔ یعقوب نے کہا (کہ حقیقت حال یوں نہیں ہے) بلکہ تم اپنے دل سے (یہ) بات بنا لائے ہو۔ اچھا صبر (کہ وہی) خوب (ہے) اور جو تم بیان کرتے ہو اس کے بارے میں خدا ہی سے مدد مطلوب ہے
YusufAli	They stained his shirt with false blood. He said: "Nay but your minds have made up a tale (that may pass) with you. (For me) patience is most fitting: against that which ye assert, it is Allah (alone) whose help can be sought"...
M.Khan	And they brought his shirt stained with false blood. He said: "Nay, but your ownselves have made up a tale. So (for me) patience is most fitting. And it is Allāh (Alone) Whose help can be sought against that (lie) which you describe."
Pickthal	And they came with false blood on his shirt. He said: Nay, but your minds have beguiled you into something. (My course is) comely patience. And Allah it is Whose help is to be sought in that (predicament) which ye describe.
Shakir	And they brought his shirt with false blood upon it. He said: Nay, your souls have made the matter light for you, but patience is good and Allah is He Whose help is sought for against what you describe.

وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَى دَلْوَهُ ۖ قَالَ يَا بُشْرَىٰ هَذَا غُلَامٌ ۖ وَأَسْرُوهُ بَضَاعَةً ۖ
وَاللَّهُ عَلِيمٌ بِمَا يَعْمَلُونَ ﴿19﴾

So they sent	فَأَرْسَلُوا	A caravan of travelers	سَيَّارَةٌ	And there came	وَجَاءَتْ
his bucket (into the well)	دَلْوَهُ ۖ	(and) he let down	فَأَدْلَى	Their water-drawer	وَارِدَهُمْ
This	هَذَا	What good news	يَا بُشْرَىٰ	He said	قَالَ
As merchandise (a slave)	بِضَاعَةً ۖ	So they hid him	وَأَسْرُوهُ	(is) a boy	غُلَامٌ ۖ
Of what	بِمَا	(was) the All-Knower	عَلِيمٌ	And Allah	وَاللَّهُ
				They did	يَعْمَلُونَ

Translit	Wa Jā'at Sayyāratun Fa'arsalū Wa Aridahum Fa'adlā Dalwahu Qāla Yā Bushrā HādhāGhulāmūn Wa 'Asarrūhu Bidā'atan Wa Allāhu `Alīmūn Bimā Ya`malūna				
AhmedAli	اور ایک قافلہ آیا پھر انہوں نے اپنا پانی بھرنے والا بھیجا اس نے اپنا ڈول لٹکایا کہا کیا خوشی کی بات ہے یہ ایک لڑکا ہے اور اسے تجارت کا مال سمجھ کر چھپایا اور اللہ خوب جانتا ہے جو کچھ وہ کر رہے تھے				
Jalandhry	(اب خدا کی شان دیکھو کہ اس کنویں کے قریب) ایک قافلہ آوارہ ہوا اور انہوں نے (پانی کے لیے) اپنا سقا بھیجا۔ اس نے کنویں میں ڈول لٹکایا (تو یوسف اس سے لٹک گئے) وہ بولا زبے قیمت یہ تو (نہایت حسین) لڑکا ہے۔ اور اس کو قیمتی سرمایہ سمجھ کر چھپایا اور جو کچھ وہ کرتے تھے خدا کو سب معلوم تھا				
YusufAli	Then there came a caravan of travellers: they sent their water-carrier (for water) and he let down his bucket (into the well)... He said: "Ah there! Good news! Here is a (fine) young man! So they concealed him as a treasure! But Allah knoweth well all that they do!				
M.Khan	And there came a caravan of travellers; they sent their water-drawer, and he let down his bucket (into the well). He said: "What good news! Here is a boy." So they hid him as merchandise (a slave). And Allāh was the All-Knower of what they did				
Pickthal	And there came a caravan, and they sent their waterdrawer. He let down his pail (into the pit). He said: Good luck! Here is a youth. And they hid him as a treasure, and Allah was Aware of what they did.				
Shakir	And there came travellers and they sent their water-drawer and he let down his bucket. He said: O good news! this is a youth; and they concealed him as an article of merchandise, and Allah knew what they did.				

وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ ﴿20﴾

A low	بَخْسٍ	For price	بِثَمَنٍ	And they sold him	وَشَرَوْهُ
And they were	وَكَانُوا	For a number	مَعْدُودَةٍ	Dirhams	دَرَاهِمَ
Those not concerned	الزَّاهِدِينَ	Of	مِنْ	About him	فِيهِ

Translit	Wa Sharawhu Bithamanin Bakhsin Darāhima Ma`dūdatin Wa Kānū Fīhi Mina Az-Zāhidīna				
AhmedAli	اسے بھائی ناقص قیمت پر بیچ آئے گنتی کی پچیسوں پر اور اس سے بیزار ہو رہے تھے				

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Jalandhry	اور اس کو تھوڑی سی قیمت (یعنی) معدومے چند درہموں پر بیچ ڈالا۔ اور انہیں ان (کے بارے) میں کچھ لالچ نہ تھا
YusufAli	The (Brethren) sold him for a miserable price for a few dirhams counted out: in such low estimation did they hold him!
M.Khan	And they sold him for a low price, - for a few Dirhams (i.e. for a few silver coins). And they were of those who regarded him insignificant
Pickthal	And they sold him for a low price, a number of silver coins; and they attached no value to him.
Shakir	And they sold him for a small price, a few pieces of silver, and they showed no desire for him.

وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ لِامْرَأَتِهِ أَكْرِمِي مَثْوَاهُ عَسَىٰ أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا ۚ وَكَذَٰلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ وَلِنُعَلِّمَهُ مِنْ تَأْوِيلِ الْأَحَادِيثِ ۚ وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٢١﴾

Bought him	اشْتَرَاهُ	He (the man) who	الَّذِي	And said	وَقَالَ
Of his wife	لِامْرَأَتِهِ	Egypt	مِصْرَ	From	مِنْ
May be	عَسَىٰ	His stay	مَثْوَاهُ	Make comfortable	أَكْرِمِي
Or	أَوْ	He will Profit us	يَنْفَعَنَا	That	أَنْ
And thus	وَكَذَٰلِكَ	As a son	وَلَدًا ۚ	We shall adopt him	نَتَّخِذُهُ
In	فِي	Joseph	لِيُوسُفَ	We established	مَكَّنَّا
The interpretation	مِنْ تَأْوِيلِ	That We might teach him	وَلِنُعَلِّمَهُ	The land	الْأَرْضِ
Has full power and control	غَالِبٌ	And Allah	وَاللَّهُ	(of) events	الْأَحَادِيثِ ۚ
But	وَلَكِنَّ	His affairs	أَمْرِهِ	Over	عَلَىٰ
Not	لَا	(of) men	النَّاسِ	Most	أَكْثَرَ
				Know	يَعْلَمُونَ

Translit	Wa Qāla Al-Ladhī Ashtarāhu Min Miṣra Li'imra'atihi 'Akrīmī Mathwāhu `Asá 'An Yanfa`anā'Aw Nattakhidhahu Waladāan Wa Kadhalika Makkannā Liyūsufa Fī Al-'Arḍi Wa Linu`allimahu Min Ta'wīli Al-'Ahādīthi Wa Allāhu Ghālibun `Alá 'Amrihi Wa Lakinna 'AktharaAn-Nāsi Lā Ya`lamūna
AhmedAli	اور جس نے اسے مصر میں خرید کیا اس نے اپنی عورت سے کہا اس کی عزت کر شاید ہمارے کام آئے یا ہم اسے بیٹا بنالیں اس طرح ہم نے یوسف کو اس ملک میں جگہ دی اور تاکہ ہم اسے خواب کی تعبیر سکھائیں اور اللہ اپنا کام جیت کر رہتا ہے لیکن اکثر لوگ نہیں جانتے
Jalandhry	اور مصر میں جس شخص نے اس کو خریدا اس نے اپنی بیوی سے (جس کا نام نہ لیتا تھا) کہا کہ اس کو عزت و اکرام سے رکھو عجب نہیں کہ یہ ہمیں فائدہ دے یا ہم اسے بیٹا بنالیں۔ اس طرح ہم نے یوسف کو سرزمین (مصر) میں جگہ دی اور غرض یہ تھی کہ ہم ان کو (خواب کی) باتوں کی تعبیر سکھائیں اور خدا اپنے کام پر غالب ہے لیکن اکثر لوگ نہیں جانتے
YusufAli	The man in Egypt who bought him, said to his wife: "Make his stay (among us) honourable: maybe he will

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	bring us much good or we shall adopt him as a son." Thus did we establish Joseph in the land that We might teach him the interpretation of stories (and events). And Allah hath full power and control over His affairs; but most among mankind know it not.
M.Khan	And he (the man) from Egypt who bought him, said to his wife: "Make his stay comfortable, may be he will profit us or we shall adopt him as a son." Thus did We establish Yûsuf (Joseph) in the land, that We might teach him the interpretation of events. And Allâh has full power and control over His Affairs, but most of men know not
Pickthal	And he of Egypt who purchased him said unto his wife: Receive him honourably. Perchance he may prove useful to us or we may adopt him as a son. Thus we established Joseph in the land that We might teach him the interpretation of events. And Allah was predominant in His career, but most of mankind know not.
Shakir	And the Egyptian who bought him said to his wife: Give him an honorable abode, maybe he will be useful to us, or we may adopt him as a son. And thus did We establish Yusuf in the land and that We might teach him the interpretation of sayings; and Allah is the master of His affair, but most people do not know.

وَلَمَّا بَلَغَ أَشُدَّهُ آتَيْنَاهُ حُكْمًا وَعِلْمًا ۖ وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٢٢﴾

His full manhood	أَشُدَّهُ	He attained	بَلَغَ	And when	وَلَمَّا
And knowledge (the Prophethood)	عِلْمًا ۖ	Wisdom	حُكْمًا	We gave him	آتَيْنَاهُ
The good-doers	الْمُحْسِنِينَ	We reward	نَجْزِي	And thus	وَكَذَلِكَ

Translit	<i>Wa Lammā Balagha 'Ashuddahu 'Ātaynāhu Ḥukmāan Wa 'Ilmāan Wa Kadhalika Najzī Al-Muhsinīna</i>
AhmedAli	اور جب اپنی جوانی کو پہنچا تو ہم نے اسے حکم اور علم دیا اور نیکوں کو ایسا ہی بدلہ دیتے ہیں
Jalandhry	اور جب وہ اپنی جوانی کو پہنچے تو ہم نے ان کو دانائی اور علم بخشا۔ اور نیکو کاروں کو ہم اسی طرح بدلہ دیا کرتے ہیں
YusufAli	When Joseph attained his full manhood, We gave him power and knowledge: thus do We reward those who do right.
M.Khan	And when he [Yûsuf (Joseph)] attained his full manhood, We gave him wisdom and knowledge (the Prophethood), thus We reward the Muhsinûn (doers of good - see V.2:112).
Pickthal	And when he reached his prime We gave him wisdom and knowledge. Thus We reward the good.
Shakir	And when he had attained his maturity, We gave him wisdom and knowledge: and thus do We reward those who do good.

وَرَاودَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ وَغَلَّقَتِ الْأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ ۖ قَالَ مَعَاذَ اللَّهِ ۖ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ ۖ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٢٣﴾

He (was)	هُوَ	She who	الَّتِي	And sought to seduce him	وَرَاودَتْهُ
About himself	عَنْ نَفْسِهِ	Her house	بَيْتِهَا	In	فِي
And said	وَقَالَتْ	The doors	الْأَبْوَابَ	And she closed	وَعَلَّقَتْ
He said	قَالَ	O you!	لَكَ ۖ	Come on	هَيْتَ
Truly, he (your husband)	إِنَّهُ	Allah	اللَّهُ ۖ	I seek refuge in	مَعَاذَ
My stay	مَثْوَايَ ۖ	He made agreeable	أَحْسَنَ	(is) My master	رَبِّي

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Be successful	يُفْلِحُ	Will not	لَا	Verily	إِنَّهُ
				The wrong-doers	الظَّالِمُونَ

Translit	<i>Wa Rāwadat/hu Allatī Huwa Fī Baytiḥā `An Nafsihi Wa Ghallaqati Al-'Abwāba Wa Qālat Hayta Laka Qāla Ma `ādha Allāhi 'Innahu Rabbī 'Aḥsana Mathwāya 'Innahu Lā Yufliḥu Aẓ-Ẓālimūna</i>
AhmedAli	اور جس عورت کے گھر میں تھا وہ اسے پھسلا نے لگی اور دروازے بند کر لیے اور کہنے لگی لو آؤ اس نے کہا اللہ کی پناہ وہ تو میرا آقا ہے جس نے مجھے عزت سے رکھا ہے بے شک ظالم نجات نہیں پاتے
Jalandhry	تو جس عورت کے گھر میں وہ رہتے تھے اس نے ان کو اپنی طرف مائل کرنا چاہا اور دروازے بند کر کے کہنے لگی (یوسف) جلدی آؤ۔ انہوں نے کہا کہ خدا پناہ میں رکھے (وہ یعنی تمہارے میاں) تو میرے آقا میں انہوں نے مجھے اچھی طرح سے رکھا ہے (میں ایسا ظلم نہیں کر سکتا) بے شک ظالم لوگ فلاح نہیں پائیں گے
YusufAli	But she in whose house he was, sought to seduce him from his (true) self: she fastened the doors, and said: "Now come, thou (dear one)!" He said: "Allah forbid! truly (thy husband) is my lord! He made my sojourn agreeable! Truly to no good come those who do wrong!"
M.Khan	And she, in whose house he was, sought to seduce him (to do an evil act), and she closed the doors and said: "Come on, O you." He said: "I seek refuge in Allāh (or Allāh forbid)! Truly, he (your husband) is my master! He made my living in a great comfort! (So I will never betray him). Verily, the Zālimūn (wrong and evil-doers) will never be successful."
Pickthal	And she, in whose house he was, asked of him an evil act. She bolted the doors and said: Come! He said: I seek refuge in Allah! Lo! he is my lord, who hath treated me honourably. Lo! wrong-doers never prosper.
Shakir	And she in whose house he was sought to make himself yield (to her), and she made fast the doors and said: Come forward. He said: I seek Allah's refuge, surely my Lord made good my abode: Surely the unjust do not prosper.

وَلَقَدْ هَمَّتْ بِهِ ۖ وَهَمَّ بِهَا لَوْلَا أَنْ رَأَى بُرْهَانَ رَبِّهِ ۚ كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ ۚ إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ ﴿24﴾

Him	بِهِ ۖ	She did desire	هَمَّتْ	And indeed	وَلَقَدْ
Had not	لَوْلَا	To her desire	بِهَا	And he would have inclined	وَهَمَّ
The evidence	بُرْهَانَ	He seen	رَأَى	(that)	أَنْ
That We might turn away	لِنَصْرِفَ	Thus (it was)	كَذَلِكَ	(of) the Lord	رَبِّهِ ۚ
And illegal sexual intercourse	وَالْفَحْشَاءَ ۚ	Evil	السُّوءَ	From him	عَنْهُ
Our slaves	عِبَادِنَا	(one) of	مِنْ	Surely he was	إِنَّهُ
				sincere	الْمُخْلَصِينَ

Translit	<i>Wa Laqad Hammat Bihi Wa Hamma Bihā Lawlā `An Ra'á Burhāna Rabbihi Kadhālika Linaṣrifā `Anhu As-Sū'a Wa Al-Faḥshā'a 'Innahu Min `Ibādīnā Al-Mukhlashīna</i>
AhmedAli	اور البتہ اس عورت نے تو اس پر ارادہ کر لیا تھا اور اگر وہ اپنے رب کی دلیل نہ دیکھ لیتا تو اس کا ارادہ کر لیتا اسی طرح ہوتا کہ ہم اس سے برائی اور بے حیائی کو مائل

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	دیں بے شک وہ ہمارے چنے ہوئے بندوں میں سے تھا
Jalandhry	اور اس عورت نے ان کا قصد کیا اور انہوں نے اس کا قصد کیا۔ اگر وہ اپنے پروردگار کی نشانی نہ دیکھتے (تو جو ہوتا ہوتا) یوں اس لیے (کیا گیا) کہ ہم ان سے برائی اور بے حیائی کو روک دیں۔ بے شک وہ ہمارے خالص بندوں میں سے تھے
YusufAli	And (with passion) did she desire him, and he would have desired her, but that he saw the evidence of his Lord: thus (did We order) that We might turn away from him (all) evil and shameful deeds: for he was one of Our servants, sincere and purified.
M.Khan	And indeed she did desire him and he would have inclined to her desire, had he not seen the evidence of his Lord. Thus it was, that We might turn away from him evil and illegal sexual intercourse. Surely, he was one of Our chosen, (guided) slaves.
Pickthal	She verily desired him, and he would have desired her if it had not been that he saw the argument of his Lord. Thus it was, that We might ward off from him evil and lewdness. Lo! he was of Our chosen slaves.
Shakir	And certainly she made for him, and he would have made for her, were it not that he had seen the manifest evidence of his Lord; thus (it was) that We might turn away from him evil and indecency, surely he was one of Our sincere servants.

وَاسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيصَهُ مِنْ دُبُرٍ وَأَلْفَيَا سَيِّدَهَا لَدَى الْبَابِ ۚ قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا أَنْ يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ ﴿25﴾

And she tore	وَقَدَّتْ	The door	الْبَابِ	So they raced with one another to	وَاسْتَبَقَا
The back	دُبُرٍ	From	مِنْ	His shirt	قَمِيصَهُ
At	لَدَى	Her lord (i.e. her husband)	سَيِّدَهَا	And they both found	وَأَلْفَيَا
What is	مَا	She said	قَالَتْ	The door	الْبَابِ ۚ
Intended	أَرَادَ	(of) him who	مَنْ	The recompense (punishment)	جَزَاءُ
Except	إِلَّا	An evil design	سُوءًا	Against your wife	بِأَهْلِكَ
Or	أَوْ	He be put in prison	يُسْجَنَ	that	أَنْ
		A painful	أَلِيمٌ	Torment	عَذَابٌ

Translit	Wa Astabaqā Al-Bāba Wa Qaddat Qamīṣahu Min Duburin Wa 'Alfayā Sayyidahā Ladā Al-Bābi Qālat Mā Jazā'u Man 'Arāda Bi'ahlīka Sū'ān 'Illā 'An Yusjana 'Aw 'Adhābun 'Alīmūn
AhmedAli	اور دونوں دروازے کی طرف دوڑے اور عورت نے اس کا کرتہ پیچھے سے پھاڑ ڈالا اور دونوں نے عورت کے خاوند کو دروازے کے پاس پایا کہنے لگی کہ جو تیرے گھر کے لوگوں سے برا ارادہ کرے اس کی تو یہی سزا ہے کہ قید کیا جائے یا سخت سزا دی جائے
Jalandhry	اور دونوں دروازے کی طرف بھاگے (آگے بڑھتے اور پیچھے نہ لٹا) اور عورت نے ان کا کرتہ پیچھے سے (پکڑ کر جو کھینچتا تو) پھاڑ ڈالا اور دونوں کو دروازے کے پاس عورت کا خاوند مل گیا تو عورت بولی کہ جو شخص تمہاری بیوی کے ساتھ برا ارادہ کرے اس کی اس کے سوا کیا سزا ہے کہ یا تو قید کیا جائے یا دکھ کا عذاب دیا جائے
YusufAli	So they both raced each other to the door, and she tore his shirt from the back: they both found her lord near the door. She said: "What is the (fitting) punishment for one who formed an evil design against thy wife, but prison or a grievous chastisement?"
M.Khan	So they raced with one another to the door, and she tore his shirt from the back. They both found her lord (i.e.

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	her husband) at the door. She said: "What is the recompense (punishment) for him who intended an evil design against your wife, except that he be put in prison or a painful torment?"
Pickthal	And they raced with one another to the door, and she tore his shirt from behind, and they met her lord and master at the door. She said: What shall be his reward, who wisheth evil to thy folk, save prison or a painful doom?
Shakir	And they both hastened to the door, and she rent his shirt from behind and they met her husband at the door. She said: What is the punishment of him who intends evil to your wife except imprisonment or a painful chastisement?

قَالَ هِيَ رَاوَدَتْنِي عَنْ نَفْسِي ۖ وَشَهِدَ شَاهِدٌ مِنْ أَهْلِهَا إِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ قُبُلٍ فَصَدَقَتْ وَهُوَ مِنَ الْكَاذِبِينَ ﴿٢٦﴾

That sought to seduce me	رَاوَدَتْنِي	It was she	هِيَ	He (Joseph) said	قَالَ
A witness	شَاهِدٌ	And bore witness	وَشَهِدَ	About myself	عَنْ نَفْسِي ۖ
If	إِنْ	Her household	أَهْلِهَا	Of	مِنْ
Is torn	قُدَّ	His shirt	قَمِيصُهُ	It be (that)	كَانَ
Then she speaks the truth	فَصَدَقَتْ	The front	قُبُلٍ	From	مِنْ
The liars	الْكَاذِبِينَ	(is) of	مِنْ	And he	وَهُوَ

Translit	<i>Qāla Hiya Rāwadātī `An Nafsī Wa Shahida Shāhidun Min 'Ahlīhā 'In Kāna Qamīṣuhu Qudda Min Qubulin Faṣadaqat Wa Huwa Mina Al-Kādhībīna</i>
AhmedAli	کہا یہی مجھ سے اپنا مطلب نکالنے کو پھسلاتی تھی اور عورت کے گھر والوں میں سے ایک گواہ نے گواہی دی اگر اس کا کرتہ آگے سے پھٹا ہوا ہے تو عورت سچی ہے اور وہ جھوٹا ہے
Jalandhry	یوسف نے کہا اسی نے مجھ کو اپنی طرف مائل کرنا چاہا تھا۔ اس کے قبیلے میں سے ایک فیصلہ کرنے والے نے فیصلہ کیا کہ اگر اس کا کرتہ آگے سے پھٹا تو یہ سچی اور یوسف جھوٹا
YusufAli	He said: "It was she that sought to seduce me from my (true) self." And one of her household saw (this) and bore witness, (thus)— "If it be that his shirt is rent from the front, then is her tale true, and he is a liar!"
M.Khan	He [Yūsuf (Joseph)] said: "It was she that sought to seduce me," - and a witness of her household bore witness (saying): "If it be that his shirt is torn from the front, then her tale is true and he is a liar!"
Pickthal	(Joseph) said: She it was who asked of me an evil act. And a witness of her own folk testified: If his shirt is torn from before, then she speaketh truth and he is of the liars.
Shakir	He said: She sought to make me yield (to her); and a witness of her own family bore witness: If his shirt is rent from front, she speaks the truth and he is one of the liars:

وَإِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ الصَّادِقِينَ ﴿٢٧﴾

His shirt	قَمِيصُهُ	It be (that)	كَانَ	But if	وَإِنْ
The back	دُبُرٍ	From	مِنْ	Is torn	قُدَّ

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(Is) of	مِنْ	And he	وَهُوَ	The she has told a lie	فَكَذَبْتَ
				The truthful	الصَّادِقِينَ

Translit	Wa 'In Kāna Qamīshuhu Qudda Min Duburin Fakadhabat Wa Huwa Mina Aṣ-Ṣādiqīna
AhmedAli	اور اگر اس کا کرتہ پیچھے سے پھٹا ہوا ہے تو یہ جھوٹی ہے اور وہ سچا ہے
Jalandhry	اور اگر کرتہ پیچھے سے پھٹا ہو تو یہ جھوٹی اور وہ سچا ہے
YusufAli	"But if it be that his shirt is torn from the back, then is she the liar and he is telling the truth!"
M.Khan	"But if it be that his shirt is torn from the back, then she has told a lie and he is speaking the truth!"
Pickthal	And if his shirt is torn from behind, then she hath lied and he is of the truthful.
Shakir	And if his shirt is rent from behind, she tells a lie and he is one of the truthful.

فَلَمَّا رَأَى قَمِيصَهُ قَدْ مِنْ دُبُرٍ قَالَ إِنَّهُ مِنْ كَيْدِكُنَّ ۖ إِنَّ كَيْدَكُنَّ عَظِيمٌ ﴿٢٨﴾

His (Joseph's) shirt	قَمِيصَهُ	He (her husband) saw	رَأَى	So when	فَلَمَّا
The back	دُبُرٍ	From	مِنْ	Torn	قَدْ
Of	مِنْ	Surely, it is	إِنَّهُ	He said	قَالَ
Your plot	كَيْدِكُنَّ	Certainly	إِنَّ	Your plot (O women)	كَيْدِكُنَّ ۖ
				(is) mighty	عَظِيمٌ

Translit	Falammā Ra'ā Qamīshahu Qudda Min Duburin Qāla 'Innahu Min Kaydikunna 'Inna Kaydakunna 'Aẓīmūn
AhmedAli	پھر جب عزیز نے اس کا کرتہ پیچھے سے پھٹا ہوا دیکھا کہا بے شک یہ تم عورتوں کا ایک فریب ہے بے شک تمہارا فریب بڑا ہوتا ہے
Jalandhry	اور جب اس کا کرتہ دیکھا (تو) پیچھے سے پھٹا تھا (تب اس نے نہلتا سے کہا) کہ یہ تمہارا ہی فریب ہے۔ اور کچھ شک نہیں کہ تم عورتوں کے فریب بڑے (بھاری) ہوتے ہیں
YusufAli	So when he saw his shirt— that it was torn at the back— (her husband) said: "Behold! it is a snare of you women! Truly mighty is your snare!"
M.Khan	So when he (her husband) saw his [(Yūsuf's (Joseph)] shirt torn at the back; (her husband) said: "Surely, it is a plot of you women! Certainly mighty is your plot!"
Pickthal	So when he saw his shirt torn from behind, he said: Lo! this is of the guile of you women. Lo! the guile of you is very great.
Shakir	So when he saw his shirt rent from behind, he said: Surely it is a guile of you women; surely your guile is great:

يُوسُفُ أَعْرِضْ عَنْ هَذَا ۖ وَاسْتَغْفِرِي لِذَنبِكِ ۖ إِنَّكِ كُنْتِ مِنَ الْخَاطِئِينَ ﴿٢٩﴾

From	عَنْ	Turn away	أَعْرِضْ	O Joseph!	يُوسُفُ
For your sin	لِذَنبِكِ ۖ	And ask (O woman) forgiveness	وَاسْتَغْفِرِي	This	هَذَا ۖ
Of	مِنْ	Were	كُنْتِ	Verily you	إِنَّكِ
				The sinful	الْخَاطِئِينَ

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Translit	<i>Yūsufu 'A`rid `An Hādhā Wa Astaghfirī Lidhanbiki 'Innaki Kunti Mina Al-Khāṭi'ina</i>
AhmedAli	یوسف تو اس سے درگزر کر اور تو اسے عورت اپنے گناہ کی معافی مانگ کیوں کہ تو ہی خطا کار ہے
Jalandhry	یوسف اس بات کا خیال نہ کر۔ اور (نبیؑ) تو اپنے گناہوں کی بخشش مانگ، بے شک خطا تیری ہے
YusufAli	"O Joseph, pass this over! (O wife), ask forgiveness for thy sin, for truly thou hast been at fault!"
M.Khan	"O Yūsuf (Joseph)! Turn away from this! (O woman!) Ask forgiveness for your sin. Verily, you were of the sinful."
Pickthal	O Joseph! Turn away from this, and thou, (O woman), ask forgiveness for thy sin. Lo! thou art of the sinful.
Shakir	O Yusuf! turn aside from this; and (O my wife)! ask forgiveness for your fault, surely you are one of the wrong-doers.

﴿۱۰﴾ وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَنْ نَفْسِهِ ۖ قَدْ شَغَفَهَا حُبًّا ۗ إِنَّا لَنَرَاهَا فِي ضَلَالٍ مُّبِينٍ ﴿۳۰﴾

In	فِي	Women	نِسْوَةٌ	And said	وَقَالَ
(of) Al-Aziz	الْعَزِيزِ	The wife	امْرَأَتُ	The city	الْمَدِينَةِ
About himself	عَنْ نَفْسِهِ ۖ	Her young man (slave)	فَتَاهَا	Is seeking to seduce	تُرَاوِدُ
With love	حُبًّا ۗ	He filled her	شَغَفَهَا	Indeed	قَدْ
In	فِي	We see her	لَنَرَاهَا	Verily	إِنَّا
		plain	مُبِينٍ	Error	ضَلَالٍ

Translit	<i>Wa Qāla Niswatun Fī Al-Madīnati Amra'atu Al-`Azīzi Turāwidu Fatāhā `An Nafsihi QadShaghafahā Hubbāan 'Innā Lanarāhā Fī Ḍalālin Mubīnin</i>
AhmedAli	اور عورتوں نے شہر میں چڑچاکیا کہ عزیز کی عورت اپنے غلام کو پاہتی ہے بے شک اس کی محبت میں فریفتہ ہو گئی ہے ہم تو اسے صریح غلطی پر دیکھتے ہیں
Jalandhry	اور شہر میں عورتیں گھنگوئیں کرنے لگیں کہ عزیز کی بیوی اپنے غلام کو اپنی طرف مائل کرنا پاہتی ہے۔ اور اس کی محبت اس کے دل میں گھر کر گئی ہے۔ ہم دیکھتی ہیں کہ وہ صریح گمراہی میں ہے
YusufAli	Ladies said in the City: "The wife of the (great) `Aziz is seeking to seduce her slave from his (true) self: truly hath he inspired her with violent love: we see she is evidently going astray."
M.Khan	And women in the city said: "The wife of Al-'Azīz is seeking to seduce her (slave) young man, indeed she loves him violently; verily we see her in plain error."
Pickthal	And women in the city said: The ruler's wife is asking of her slave-boy an ill-deed. Indeed he has smitten her to the heart with love. We behold her in plain aberration.
Shakir	And women in the city said: The chiefs wife seeks her slave to yield himself (to her), surely he has affected her deeply with (his) love; most surely we see her in manifest error.

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَكًا وَآتَتْ كُلَّ وَاحِدَةٍ مِنْهُنَّ سِكِّينًا
وَقَالَتْ أَخْرِجْ عَلَيْهِنَّ ۖ فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ
هَذَا إِلَّا مَلَكٌ كَرِيمٌ ﴿31﴾

Of their accusation	بِمَكْرِهِنَّ	She heard	سَمِعَتْ	So when	فَلَمَّا
And prepared	وَأَعْتَدَتْ	For them	إِلَيْهِنَّ	She sent	أَرْسَلَتْ
And she gave	وَآتَتْ	A banquet	مُتَكًا	For them	لَهُنَّ
Of them	مِنْهُنَّ	One	وَاحِدَةٍ	Each	كُلَّ
Come out	اَخْرِجْ	And said (to Joseph)	وَقَالَتْ	A knife	سِكِّينًا
They said him	رَأَيْنَهُ	Then, when	فَلَمَّا	Before them	عَلَيْهِنَّ ۖ
Their hands	أَيْدِيَهُنَّ	And cut (in their astonishment)	وَقَطَّعْنَ	They exalted him (at his beauty)	أَكْبَرْنَهُ
Allah!	لِلَّهِ	Forbid	حَاشَ	And they said	وَقُلْنَ
A man	بَشَرًا	this (is)	هَذَا	Not	مَا
But	إِلَّا	This (is)	هَذَا	None	إِنْ
		A noble	كَرِيمٌ	Angel	مَلَكٌ

Translit	<i>Falammā Sami'at Bimakrihinna 'Arsalat 'Ilayhinna Wa 'A`tadat Lahunna Muttaka'an Wa 'Ātat Kulla Wāhidatin Minhunna Sikkīnāan Wa Qālati Akhruj `Alayhinna Falammā Ra'aynahu'Akbarnahu Wa Qatta`na 'Aydiyahunna Wa Qulna Hāsha Lillāhi Mā Hādhā Basharaān 'In Hādhā 'Illā Malakun Karīmun</i>
AhmedAli	پھر جب عزیز کی بیوی نے ان کی ملامت سنی تو انہیں بھلا بیچا اور ان کے واسطے ایک مجلس تیار کی اور ان میں سے ہر ایک کے ہاتھ میں ایک پھری دی اور کہا ان کے سامنے نکل آ پھر جب انہوں نے اسے دیکھا تو حیرت میں رہ گئیں اور اپنے ہاتھ کاٹ لیے اور کہا اللہ پاک ہے یہ انسان تو نہیں ہے یہ تو کوئی بزرگ فرشتہ ہے
Jalandhry	جب زلیخا نے ان عورتوں کی (گھنگو، جو حقیقت میں دیدار یوسف کے لیے ایک) پال (تھی) سنی تو ان کے پاس (دعوت کا) پیغام بھیجا اور ان کے لیے ایک محفل مرتب کی۔ اور (پھل تراشنے کے لیے) ہر ایک کو ایک پھری دی اور (یوسف سے) کہا کہ ان کے سامنے باہر آؤ۔ جب عورتوں نے ان کو دیکھا تو ان کا رعب (حسن) ان پر (ایسا) چھا گیا کہ (پھل تراشنے تراشنے) اپنے ہاتھ کاٹ لیے اور بے ساختہ بول اٹھیں کہ سبحان اللہ (یہ حسن) یہ آدمی نہیں کوئی بزرگ فرشتہ ہے
YusufAli	When she heard of their malicious talk, she sent for them and prepared a banquet for them: she gave each of them a knife; and she said (to Joseph) "Come out before them. When they saw him, they did extol him and (in their amazement) cut their hands: they said "Allah preserve us! No mortal is this! This is none other than a noble angel!"
M.Khan	So when she heard of their accusation, she sent for them and prepared a banquet for them; she gave each one of them a knife (to cut the foodstuff with), and she said [(to Yūsuf (Joseph))]: "Come out before them." Then, when they saw him, they exalted him (at his beauty) and (in their astonishment) cut their hands. They said: "How perfect is Allāh (or Allāh forbid)! No man is this! This is none other than a noble angel!"
Pickthal	And when she heard of their sly talk, she sent to them and prepared for them a cushioned couch (to lie on at the

	feast) and gave to every one of them a knife and said (to Joseph): Come out unto them! And when they saw him they exalted him and cut their hands, exclaiming: Allah Blameless! This is no a human being. This is not other than some gracious angel.
Shakir	So when she heard of their sly talk she sent for them and prepared for them a repast, and gave each of them a knife, and said (to Yusuf): Come forth to them. So when they saw him, they deemed him great, and cut their hands (in amazement), and said: Remote is Allah (from imperfection); this is not a mortal; this is but a noble angel.

قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَنِي فِيهِ ۖ وَلَقَدْ رَاوَدْتُهُ عَنْ نَفْسِهِ فَاسْتَعْصَمَ ۚ وَلَئِنْ لَمْ يَفْعَلْ مَا
أَمْرُهُ لَيُسْجَنَنَّ وَلَيَكُونًا مِنَ الصَّاغِرِينَ ﴿32﴾

Whom	الَّذِي	This is he	فَذَلِكُنَّ	She said	قَالَتْ
And indeed	وَلَقَدْ	About him	فِيهِ ۖ	You did blame me (for his love)	لُمْتُنَنِي
But he refused	فَاسْتَعْصَمَ ۚ	him	عَنْ نَفْسِهِ	I sought to seduce	رَاوَدْتُهُ
What	مَا	He did not do	لَمْ يَفْعَلْ	And now if	وَلَئِنْ
And will be	وَلَيَكُونًا	He shall certainly be cast into prison	لَيُسْجَنَنَّ	I order him	أَمْرُهُ
		Those who are disgraced	الصَّاغِرِينَ	(one) of	مِنْ

Translit	<i>Qālat Fadhālikunna Al-Ladhī Lumtunnānī Fīhi Wa Laqad Rāwadttuhu `An Nafsihi Fāsta`sama Wa La'in Lam Yaf'al Mā `Amuruhi Layusjananna Wa Layakūnāan Mina Aṣ-Ṣāghirīna</i>
AhmedAli	کما یہی وہ ہے کہ جس کے معاملہ میں تم نے مجھے ملامت کی تھی اور البتہ تحقیق میں نے اس سے دلی خواہش ظاہر کی تھی پھر اس نے اپنے آپ کو روک لیا اور اگر وہ میرا کتنا نہ مانے گا تو ضرور قید کر دیا جائے گا اور ذلیل ہو کر رہے گا
Jalandhry	تب زینتاً نے کہا یہ وہی ہے جس کے بارے میں تم مجھے طعنہ دیتی تھیں۔ اور بے شک میں نے اس کو اپنی طرف مائل کرنا چاہا مگر یہ بچا رہا۔ اور اگر یہ وہ کام نہ کرے گا جو میں اسے کہتی ہوں تو قید کر دیا جائے گا اور ذلیل ہوگا
YusufAli	She said: "There before you is the man about whom ye did blame me! I did seek to seduce him from his (true) self but he did firmly save himself guiltless!... And now, if he doth not my bidding he shall certainly be cast into prison, and (what is more) be in the company of the vilest!"
M.Khan	She said: "This is he (the young man) about whom you did blame me, and I did seek to seduce him, but he refused. And now if he refuses to obey my order, he shall certainly be cast into prison, and will be one of those who are disgraced."
Pickthal	She said: This is he on whose account ye blamed me. I asked of him an evil act, but he proved continent, but if he do not my behest he verily shall be imprisoned, and verily shall be of those brought low.
Shakir	She said: This is he with respect to whom you blamed me, and certainly I sought his yielding himself (to me), but he abstained, and if he does not do what I bid him, he shall certainly be imprisoned, and he shall certainly be of those who are in a state of ignominy.

قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ ۖ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُنَّ
مِنَ الْجَاهِلِينَ ﴿33﴾

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Sura # 12 – 111 Verses - Makkah

سورة يوسف

Prison	السَّجْنِ	O my Lord!	رَبِّ	He said	قَالَ
Than what	مِمَّا	To me	إِلَيَّ	(is) dearer	أَحَبُّ
Unless	وَالَّا	To it	إِلَيْهِ ۖ	They invite me	يَدْعُونَنِي
Their plot	كَيْدَهُنَّ	From me	عَنِّي	You turn away	تَصْرِفُ
And be	وَأَكُنَّ	Towards them	إِلَيْهِنَّ	I will feel inclined	أَصْبُ
		The ignorant	الْجَاهِلِينَ	(one) of	مِنْ

Translit	Qāla Rabbi As-Sijnu 'Aḥabbu 'Ilayya Mimmā Yad`ūnanī 'Ilayhi Wa 'Illā Taṣrif `Annī Kaydahunna 'Aṣbu 'Ilayhinna Wa 'Akun Mina Al-Jāhilīna				
AhmedAli	یوسف نے کہا اے میرے رب میرے لیے قید خانہ بہتر ہے اس کام سے کہ جس کی طرف مجھے بلا رہی ہیں اور اگر تو مجھ سے ان کا فریب دفع نہ کرے گا تو ان کی طرف مائل ہو جاؤں گا اور جاہلوں میں سے ہو جاؤں گا				
Jalandhry	یوسف نے دعا کی کہ پروردگار جس کام کی طرف یہ مجھے بلاتی ہیں اس کی نسبت مجھے قید پسند ہے۔ اور اگر تو مجھ سے ان کے فریب کو نہ ہٹائے گا تو میں ان کی طرف مائل ہو جاؤں گا اور نادانوں میں داخل ہو جاؤں گا				
YusufAli	He said: "O my Lord! the prison is more to my liking than that to which they invite me: unless Thou turn away their snare from me, I should (in my youthful folly) feel inclined towards them and join the ranks of the ignorant."				
M.Khan	He said: "O my Lord! Prison is dearer to me than that to which they invite me. Unless You turn away their plot from me, I will feel inclined towards them and be one (of those who commit sin and deserve blame or those who do deeds) of the ignorant."				
Pickthal	He said: O my Lord! Prison is more dear than that unto which they urge me, and if Thou fend not off their wiles from me I shall incline unto them and become of the foolish.				
Shakir	He said: My Lord! the prison house is dearer to me than that to which they invite me; and if Thou turn not away their device from me, I will yearn towards them and become (one) of the ignorant.				

فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ كَيْدَهُنَّ ۚ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٤﴾

His Lord	رَبُّهُ	His invocation	لَهُ	So answered	فَاسْتَجَابَ
Their plot	كَيْدَهُنَّ ۚ	From him	عَنْهُ	And turned away	فَصَرَفَ
(is) the all All-Hearer	السَّمِيعُ	He	هُوَ	Verily He	إِنَّهُ
				The All-Knower	الْعَلِيمُ

Translit	Fāstajāba Lahu Rabbuhu Faṣarafa `Anhu Kaydahunna `Innahū Huwa As-Samī`u Al-`Alīmu				
AhmedAli	پھر اس کے رب نے اس کی دعا قبول کی پس ان کا فریب ان سے دور کر دیا گیا کیوں کہ وہی سننے والا جاننے والا ہے				
Jalandhry	تو خدا نے ان کی دعا قبول کر لی اور ان سے عورتوں کا مکر دفع کر دیا۔ بے شک وہ سننے (اور) جاننے والا ہے				
YusufAli	So his Lord hearkened him (in his prayer) and turned away from him their snare: verily He heareth and knoweth (all things).				
M.Khan	So his Lord answered his invocation and turned away from him their plot. Verily, He is the All-Hearer, the All-				

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سورة يوسف

	Knower.
Pickthal	So his Lord heard his prayer and fended off their wives from him. Lo! He is Hearer, Knower.
Shakir	Thereupon his Lord accepted his prayer and turned away their guile from him; surely He is the Hearing, the Knowing.

ثُمَّ بَدَا لَهُمْ مِنْ بَعْدِ مَا رَأَوْا الْآيَاتِ لَيْسَجُنَّهُ حَتَّىٰ حِينٍ ﴿٣٥﴾

To them	هُمْ	It appeared	بَدَا	Then	ثُمَّ
They had been	رَأَوْا	What	مَا	After	مِنْ بَعْدِ
For	حَتَّىٰ	To imprison him	لَيْسَجُنَّهُ	The proofs (of his innocence)	الْآيَاتِ
				A time	حِينٍ

Translit	Thumma Badā Lahum Min Ba`di Mā Ra'aw Al-'Āyāti Layasjununnahu Ĥattā Ĥīnin
AhmedAli	ان لوگوں کو نشانیاں دیکھنے کے بعد یوں سمجھ میں آیا کہ اسے ایک مدت تک قید کر دیں
Jalandhry	پھر باوجود اس کے کہ وہ لوگ نشان دیکھ چکے تھے ان کی رائے یہی ٹھہری کہ کچھ عرصہ کے لیے ان کو قید ہی کر دیں
YusufAli	Then it occurred to the men after they had seen the Signs, (that it was best) to imprison him for a time.
M.Khan	Then it occurred to them, after they had seen the proofs (of his innocence) to imprison him for a time.
Pickthal	And it seemed good to them (the men-folk) after they had seen the signs (of his innocence) to imprison him for a time.
Shakir	Then it occurred to them after they had seen the signs that they should imprison him till a time.

وَدَخَلَ مَعَهُ السَّجَنَ فَتَيَانِ ۖ قَالَ أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْرًا ۖ وَقَالَ الْآخَرُ إِنِّي أَرَانِي أَحْمِلُ فَوْقَ رَأْسِي خُبْرًا تَأْكُلُ الطَّيْرُ مِنْهُ ۖ نَبِّئْنَا بِتَأْوِيلِهِ ۖ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ ﴿٣٦﴾

In the prison	السَّجَنَ	With him	مَعَهُ	And there entered	وَدَخَلَ
One of them	أَحَدُهُمَا	Said	قَالَ	Two young men	فَتَيَانِ ۖ
Pressing	أَعْصِرُ	I saw myself (in a dream)	أَرَانِي	Verily I	إِنِّي
The other	الْآخَرُ	And said	وَقَالَ	Wine	خَمْرًا ۖ
Carrying	أَحْمِلُ	I saw myself (in a dream)	أَرَانِي	Verily I	إِنِّي
Bread	خُبْرًا	My head	رَأْسِي	On	فَوْقَ
Thereof	مِنْهُ ۖ	Birds	الطَّيْرُ	Were eating	تَأْكُلُ
Verily we	إِنَّا	Of the interpretation of this	بِتَأْوِيلِهِ ۖ	(they said) inform us	نَبِّئْنَا
The good-doers	الْمُحْسِنِينَ	(to be) (one) of	مِنْ	We think you	نَرَاكَ

Translit	Wa Dakhala Ma`ahu As-Sijna Fatayāni Qāla 'Aḥaduhumā 'Innī 'Arānī 'A`ṣiru Khamrāan Wa Qāla Al-'Ākharu 'Innī 'Arānī 'Aḥmilu Fawqa Ra'si Khubzāan Ta'kulu Aṭ-Ṭayru Minhu Nabbi'nā Bita'wīlihi 'Innā Narāka
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Sura # 12 – 111 Verses - Makkah

سورة يوسف

	<i>Mina Al-Muhsinina</i>
AhmedAli	اور اس کے ساتھ دو جوان قید خانہ میں داخل ہوئے ان میں سے ایک نے کہا میں دیکھتا ہوں کہ شراب پکڑتا ہوں اور دوسرے نے کہا میں دیکھتا ہوں کہ اپنے سر پر روٹی اٹھا رہا ہوں کہ اس میں سے جانور کھاتے ہیں ہمیں اس کی تعبیر بتلا تم تجھے نیکو کار سمجھتے ہیں
Jalandhry	اور ان کے ساتھ دو اور جوان بھی داخل زندان ہوئے۔ ایک نے ان میں سے کہا کہ (میں نے خواب دیکھا ہے) دیکھتا (کیا) ہوں کہ شراب (کے لیے انگور) پکڑ رہا ہوں۔ دوسرے نے کہا کہ (میں نے بھی خواب دیکھا ہے) میں یہ دیکھتا ہوں کہ اپنے سر پر روٹیاں اٹھائے ہوئے ہوں اور جانور ان میں سے کھا رہے (میں تو) ہمیں ان کی تعبیر بتا دیجئے کہ ہم تمہیں نیکو کار دیکھتے ہیں
YusufAli	Now with him there came into the prison two young men. Said one of them: "I see myself (in a dream) pressing wine." Said the other: "I see myself (in a dream) carrying bread on my head, and birds are eating thereof." "Tell us" (they said) "the truth and meaning thereof: for we see thou art one that doth good (to all)."
M.Khan	And there entered with him two young men in the prison. One of them said: "Verily, I saw myself (in a dream) pressing wine." The other said: "Verily, I saw myself (in a dream) carrying bread on my head and birds were eating thereof." (They said): "Inform us of the interpretation of this. Verily, we think you are one of the Muhsinūn (doers of good)."
Pickthal	And two young men went to prison with him. One of them said: I dreamed that I was pressing wine. The other said: I dreamed that I was carrying upon my head bread whereof the birds were eating. Announce unto us the interpretation, for we see thee of those good (at interpretation).
Shakir	And two youths entered the prison with him. One of them said: I saw myself pressing wine. And the other said: I saw myself carrying bread on my head, of which birds ate. Inform us of its interpretation; surely we see you to be of the doers of good.

قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِهِ إِلَّا نَبَأْتُكُمَا بَتَأْوِيلِهِ قَبْلَ أَنْ يَأْتِيَكُمَا ۚ ذَلِكُمَا مِمَّا عَلَّمَنِي رَبِّي ۚ
 إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿37﴾

Will come to you	يَأْتِيَكُمَا	Not	لَا	He said	قَالَ
But	إِلَّا	As your provision	تُرْزَقَانِهِ	Food	طَعَامٌ
Before	قَبْلَ	Of its interpretation	بَتَأْوِيلِهِ	I will inform you	نَبَأْتُكُمَا
This	ذَلِكُمَا	It (the food) comes to you	يَأْتِيَكُمَا ۚ	That	أَنْ
My Lord	رَبِّي ۚ	Has taught me	عَلَّمَنِي	(is) of that which	مِمَّا
The religion	مِلَّةَ	I have abandoned	تَرَكْتُ	Verily I	إِنِّي
That believe	يُؤْمِنُونَ	Not	لَا	(of) a people	قَوْمٍ
In the Hereafter	بِالْآخِرَةِ	And they	وَهُمْ	In Allah	بِاللَّهِ
		(are) disbelievers	كَافِرُونَ	(they)	هُمْ

Translit	<i>Qāla Lā Ya'tikumā Ṭa'āmun Turzaqānihi 'Illā Nabba'tukumā Bita'wīlihi Qabla 'AnYa'tiyakumā Dhālikumā Mimmā 'Allamanī Rabbī 'Innī Taraktu Millata Qawmin Lā Yu'uminūna Billāhi Wa Hum Bil-'Ākhirati Hum Kāfirūna</i>
AhmedAli	کہا جو کھانا تمہیں دیا جاتا ہے وہ ابھی آنے نہ پائے گا کہ اس سے پہلے میں تمہیں اس کی تعبیر بتلا دوں گا یہ ان چیزوں سے ہے جو میرے رب نے مجھے

	سکھائی میں بے شک میں نے اس قوم کا مذہب ترک کر دیا ہے، حوالہ پر ایمان نہیں لاتی اور وہ آخرت کے بھی منکر ہیں
Jalandhry	یوسف نے کہا کہ جو کھانا تم کو ملنے والا ہے وہ آنے نہیں پائے گا کہ میں اس سے پہلے تم کو اس کی تعبیر بتا دوں گا۔ یہ ان (باتوں) میں سے ہے جو میرے پروردگار نے مجھے سکھائی ہیں جو لوگ خدا پر ایمان نہیں لاتے اور روز آخرت سے انکار کرتے ہیں میں ان کا مذہب چھوڑے ہوئے ہوں
YusufAli	He said: "Before any food comes (in due course) to feed either of you I will surely reveal to you the truth and meaning of this ere it befall you. That is part of the (Duty) which my Lord hath taught me. I have (I assure you) abandoned the ways of a people that believe not in Allah and that (even) deny the Hereafter.
M.Khan	He said: "No food will come to you (in wakefulness or in dream) as your provision, but I will inform (in wakefulness) its interpretation before it (the food) comes. This is of that which my Lord has taught me. Verily, I have abandoned the religion of a people that believe not in Allāh and are disbelievers in the Hereafter (i.e. the Kan'anyun of Egypt who were polytheists and used to worship sun and other false deities).
Pickthal	He said: The food which ye are given (daily) shall not come unto you but I shall tell you the interpretation ere it cometh unto you. This is of that which my Lord hath taught me. Lo! I have forsaken the religion of folk who believe not in Allah and are disbelievers in the Hereafter.
Shakir	He said: There shall not come to you the food with which you are fed, but I will inform you both of its interpretation before it comes to you; this is of what my Lord has taught me; surely I have forsaken the religion of a people who do not believe in Allah, and they are deniers of the hereafter:

وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ ۚ مَا كَانَ لَنَا أَنْ نُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ ۚ ذَٰلِكَ
مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٣٨﴾

(of) my fathers	آبَائِي	The religion	مِلَّةٌ	And I have followed	وَاتَّبَعْتُ
And Jacob	وَيَعْقُوبَ ۚ	And Isaac	وَإِسْحَاقَ	Abraham	إِبْرَاهِيمَ
For us	لَنَا	It is	كَانَ	Not	مَا
To Allah	بِاللَّهِ	We attribute any partners	نُشْرِكَ	That	أَنْ
(is) from	مِنْ	This	ذَٰلِكَ	anything	مِنْ شَيْءٍ ۚ
To us	عَلَيْنَا	(of) Allah	اللَّهِ	The Grace	فَضْلٍ
But	وَلَكِنَّ	Mankind	النَّاسِ	And to	وَعَلَى
Not	لَا	(of) mankind	النَّاسِ	Most	أَكْثَرَ
				Thank	يَشْكُرُونَ

Translit	Wa Attaba'tu Millata 'Abā'i 'Ibrāhīma Wa 'Ishāqa Wa Ya`qūba Mā Kāna Lanā 'An Nushrika Billāhi Min Shay'in Dhālika Min Fadli Allāhi 'Alaynā Wa `Alā An-Nāsi Wa Lakinna 'AkharaAn-Nāsi Lā Yashkurūna
AhmedAli	اور میں اپنے باپ دادا ابراہیم اور اسحاق اور یعقوب کے مذہب کا تابع ہو گیا ہوں ہمیں یہ جائز نہیں کی اللہ کے ساتھ کسی کو بھی شریک کریں یہ ہم پر اور سب لوگوں پر اللہ کا فضل ہے لیکن بہت لوگ شکر نہیں کرتے
Jalandhry	اور اپنے باپ دادا ابراہیم اور اسحاق اور یعقوب کے مذہب پر چلتا ہوں۔ ہمیں شایاں نہیں ہے کہ کسی چیز کو خدا کے ساتھ شریک بنائیں۔ یہ خدا کا فضل ہے ہم پر بھی اور لوگوں پر بھی ہے لیکن اکثر لوگ شکر نہیں کرتے
YusufAli	"And I follow the ways of my fathers— Abraham, Isaac and Jacob; and never could we attribute any partners

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	whatever to Allah: that (comes) of the grace of Allah to us and to mankind: yet most men are not grateful.
M.Khan	"And I have followed the religion of my fathers, - Ibrahîm (Abraham), Ishâq (Isaac) and Ya'qûb (Jacob) [A.S.], and never could we attribute any partners whatsoever to Allâh. This is from the Grace of Allâh to us and to mankind, but most men thank not (i.e. they neither believe in Allâh, nor worship Him).
Pickthal	And I have followed the religion of my fathers, Abraham and Isaac and Jacob. It never was for us to attribute aught as partner to Allah. This is of the bounty of Allah unto us (the seed of Abraham) and unto mankind; but most men give not thanks.
Shakir	And I follow the religion of my fathers, Ibrahim and Ishaq and Yaquub; it beseems us not that we should associate aught with Allah; this is by Allah's grace upon us and on mankind, but most people do not give thanks:

يَا صَاحِبِي السِّجْنِ أَرَبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمْ اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿39﴾

(are) many lords (gods)?	أَرَبَابٌ	(of) the prison	السِّجْنِ	O my two companions!	يَا صَاحِبِي
Or	أَمْ	Better	خَيْرٌ	Different	مُتَفَرِّقُونَ
The Irresistible	الْقَهَّارُ	The One	الْوَاحِدُ	Allah	اللَّهُ

Translit	Yā Ṣāhibayī As-Sijni 'A'arbābun Mutaḥarriqūna Khayrun 'Ami Allāhu Al-Wāḥidu Al-Qaḥḥāru
AhmedAli	اے قید خانہ کے رفیقو! کیا کئی جدا جدا معبود بہتر ہیں یا اکیلا اللہ جو زبردست ہے
Jalandhry	میرے جیل خانے کے رفیقو! بھلا کئی جدا جدا آقا اچھے یا (ایک) خدا لے یکتا وغالب؟
YusufAli	"O my two companions of the prison! (I ask you): are many lords differing among themselves better, or Allah, the One Supreme and Irresistible?"
M.Khan	"O two companions of the prison! Are many different lords (gods) better or Allâh, the One, the Irresistible?"
Pickthal	O my fellow-prisoners! Are divers lords better, or Allah the One, Almighty?"
Shakir	O my two mates of the prison! are sundry lords better or Allah the One, the Supreme?"

مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءَ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ ۚ إِنَّ الْحُكْمَ إِلَّا لِلَّهِ ۚ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ۚ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

﴿40﴾

Besides Him	مِنْ دُونِهِ	You worship	تَعْبُدُونَ	Not	مَا
Which you have named (forged)	سَمَّيْتُمُوهَا	Names	أَسْمَاءَ	But	إِلَّا
Not	مَا	And your fathers	وَآبَاؤُكُمْ	You	أَنْتُمْ
For it	بِهَا	Allah	اللَّهُ	Has sent down	أَنْزَلَ
(is) not	إِنَّ	Authority	سُلْطَانٍ ۚ	Any	مِنْ
For Allah	لِلَّهِ ۚ	But	إِلَّا	The command	الْحُكْمَ
You worship	تَعْبُدُوا	That none	أَلَّا	He has commanded	أَمَرَ

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That	ذَلِكَ	Him alone	إِيَّاهُ ۖ	But	إِلَّا
But	وَلَكِنَّ	The (true) straight	الْقِيَمَ	(is) religion	الَّذِينَ
Not	لَا	Men	النَّاسِ	Most	أَكْثَرُ
				know	يَعْلَمُونَ

Translit	Mā Ta `budūna Min Dūnihi 'Illā 'Asmā'an Sammaytumūhā 'Antum Wa 'Ābā'uukum Mā 'Anzala Allāhu Bihā Min Sulṭānin 'Ini Al-Ḥukmu 'Illā Lillāhi 'Amara 'Allā Ta `budū 'Illā 'Īyāhu Dhālika Ad-Dīnu Al-Qayyimu Wa Lakinna 'Akthara An-Nāsi Lā Ya `lamūna
AhmedAli	تم اس کے سوا کچھ نہیں پوجتے مگر چند ناموں کو جو تم نے اور تمہارے باپ داداؤں نے مقرر کر لیے ہیں اللہ نے ان کے متعلق کوئی سند نہیں اتاری حکومت سوا اللہ کے کسی کی نہیں ہے اس نے حکم دیا ہے کہ اس کے سوا کسی کی عبادت نہ کرو یہی سیدھا راستہ ہے لیکن اکثر آدمی نہیں جانتے
Jalandhry	جن چیزوں کی تم خدا کے سوا پرستش کرتے ہو وہ صرف نام ہی نام ہیں جو تم نے اور تمہارے باپ دادا نے رکھ لیے ہیں۔ خدا نے ان کی کوئی سند نازل نہیں کی۔ (سن رکھو کہ) خدا کے سوا کسی کی حکومت نہیں ہے۔ اس نے ارشاد فرمایا ہے کہ اس کے سوا کسی کی عبادت نہ کرو۔ یہی سیدھا دین ہے لیکن اکثر لوگ نہیں جانتے
YusufAli	"If not Him ye worship nothing but names which ye have named— ye and your fathers— for which Allah hath sent down no authority: the Command is for none but Allah: He hath commanded that ye worship none but Him: that is the right religion, but Most men understand not..."
M.Khan	"You do not worship besides Him but only names which you have named (forged), you and your fathers,— for which Allāh has sent down no authority. The command (or the judgement) is for none but Allāh. He has commanded that you worship none but Him (i.e. His Monotheism), that is the (true) straight religion, but most men know not.
Pickthal	Those whom ye worship beside Him are but names which ye have named, ye and your fathers. Allah hath revealed no sanction for them. The decision rests with Allah only, Who hath commanded you that ye worship none save Him. This is the right religion, but most men know not.
Shakir	You do not serve besides Him but names which you have named, you and your fathers; Allah has not sent down any authority for them; judgment is only Allah's; He has commanded that you shall not serve aught but Him; this is the right religion but most people do not know:

يَا صَاحِبِي السِّجْنِ أَمَا أَحَدُكُمَا فَيَسْقِي رَبَّهُ خَمْرًا ۖ وَأَمَّا الْآخَرُ فَيُصْلَبُ فَتَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ ۚ فَضِي الْأَمْرُ الَّذِي فِيهِ تَسْتَفْتِيَانِ ﴿41﴾

As for	أَمَّا	(of) the prison	السِّجْنِ	O two companions	يَا صَاحِبِي
For his master	رَبَّهُ	He will serve	فَيَسْقِي	One of you	أَحَدُكُمَا
The other	الْآخَرُ	And as for	وَأَمَّا	Wine	خَمْرًا ۖ
Birds	الطَّيْرُ	And will eat	فَتَأْكُلُ	He will be crucified	فَيُصْلَبُ
Thus is judged	فُضِيَ	His head	رَأْسِهِ ۚ	From	مِنْ
Concerning it	فِيهِ	Wich	الَّذِي	The case	الْأَمْرُ
				You both did inquire	تَسْتَفْتِيَانِ

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Translit	<i>Yā Ṣāhibayi As-Sijni 'Ammā 'Aḥadukumā Fayasqī Rabbahu Khamrāan Wa 'Ammā Al-'Ākharu Fayuṣlabu Fata'kulu Aṭ-Ṭayru Min Ra'sihi Qudīya Al-'Amru Al-Ladhī Fīhi Tastaftiyāni</i>
AhmedAli	اے قید خانہ کے رفیقو! تم دونوں میں سے ایک جو ہے وہ اپنے آقا کو شراب پلانے گا جو دوسرا ہے وہ سولی دیا جائے گا پھر اس کے سر میں سے پرندے کھائیں گے اس کام کا فیصلہ ہو گیا ہے جس کی تم تحقیق پا رہے تھے
Jalandhry	میرے جیل خانے کے رفیقو! تم میں سے ایک (جو پہلا خواب بیان کرنے والا ہے وہ) تو اپنے آقا کو شراب پلایا کرے گا اور جو دوسرا ہے وہ سولی دیا جائے گا اور جانور اس کا سر کھا جائیں گے۔ جو امر تم مجھ سے پوچھتے تھے وہ فیصلہ ہو چکا ہے
YusufAli	"O my two companions of the prison! as to one of you he will pour out the wine for his lord to drink: as for the other, he will hang from the cross, and the birds will eat from off his head. (So) hath been decreed that matter whereof ye twain do enquire..."
M.Khan	"O two companions of the prison! As for one of you, he (as a servant) will pour out wine for his lord (king or master) to drink; and as for the other, he will be crucified and birds will eat from his head. Thus is the case judged concerning which you both did inquire."
Pickthal	O my two fellow-prisoners! As for one of you, he will pour out wine for his lord to drink; and as for the other, he will be crucified so that the birds will eat from his head. Thus is the case judged concerning which ye did inquire.
Shakir	O my two mates of the prison! as for one of you, he shall give his lord to drink wine; and as for the other, he shall be crucified, so that the birds shall eat from his head, the matter is decreed concerning which you inquired.

وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِنْهُمَا ادْكُرْنِي عِنْدَ رَبِّكَ فَأَنْسَاهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ فَلَبِثَ فِي السَّجْنِ بَضْعَ سِنِينَ ﴿٤٢﴾

He knew/thought	ظَنَّ	To the one whom	لِلَّذِي	And he said	وَقَالَ
Of them	مِنْهُمَا	Saved	نَاجٍ	To be	أَنَّهُ
Your master (king)	رَبِّكَ	To	عِنْدَ	Mention me	ادْكُرْنِي
To mention (it to)	ذِكْرَ	Satan	الشَّيْطَانُ	But made him forget	فَأَنْسَاهُ
In	فِي	So he (Joseph) said	فَلَبِثَ	His master (king)	رَبِّهِ
years	سِنِينَ	A few (more)	بَضْعَ	Prison	السَّجْنِ

Translit	<i>Wa Qāla Lilladhī Ḥanna 'Annahu Nājīn Minhumā Adhkurnī 'Inda Rabbika Fa'ansāhuAsh-Shayṭānu Dhikra Rabbihi Falabitha Fī As-Sijni Bid'a Sinīna</i>
AhmedAli	اور ان دونوں میں سے جسے شیطان نے اسے اپنے آقا سے ذکر کرنا بھلا دیا پھر قید میں کئی برس رہا
Jalandhry	اور دونوں شخصوں میں سے جس کی نسبت (یوسف نے) خیال کیا کہ وہ رہائی پا جائے گا اس سے کہا کہ اپنے آقا سے میرا ذکر بھی کرنا لیکن شیطان نے ان کا اپنے آقا سے ذکر کرنا بھلا دیا اور یوسف کئی برس جیل خانے میں رہے
YusufAli	And of the two, to that one whom he considered about to be saved, he said: "Mention me to thy lord." but Satan made him forget to mention him to his lord: and (Joseph) lingered in prison a few (more) years.
M.Khan	And he said to the one whom he knew to be saved: "Mention me to your lord (i.e. your king, so as to get me out of the prison)." But Shaitān (Satan) made him forget to mention it to his Lord [or Satan made [(Yūsuf (Joseph))] to forget the remembrance of his Lord (Allāh) as to ask for His Help, instead of others]. So [Yūsuf (Joseph)]

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	stayed in prison a few (more) years
Pickthal	And he said unto him of the twain who he knew would be released: Mention me in the presence of thy lord. But Satan caused him to forget to mention it to his lord, so he (Joseph) stayed in prison for some years.
Shakir	And he said to him whom he knew would be delivered of the two: Remember me with your lord; but the Shaitan caused him to forget mentioning (it) to his lord, so he remained in the prison a few years.

وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعَ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ ۚ يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي رُؤْيَايَ إِن كُنْتُمْ لِلرُّؤْيَا تَعْبُرُونَ ﴿43﴾

Verily I	إِنِّي	The king (of Egypt)	الْمَلِكُ	And said	وَقَالَ
Cows	بَقَرَاتٍ	Seven	سَبْعٌ	I say (in a dream)	أَرَى
Seven	سَبْعٌ	Whom were devouring	يَأْكُلُهُنَّ	Fat	سِمَانٍ
Ears of corn	سُنْبُلَاتٍ	And seven	وَسَبْعٌ	Lean ones	عِجَافٌ
Dry	يَابِسَاتٍ ۚ	And (seven) others	وَأُخَرَ	Green	خُضْرٍ
Explain to me	أَفْتُونِي فِي	Notables!	الْمَلَأُ	O	يَا أَيُّهَا
You are (able)	كُنْتُمْ	If	إِنْ	My dream	رُؤْيَايَ
		To interpret	تَعْبُرُونَ	For dreams	لِلرُّؤْيَا

Translit	Wa Qāla Al-Maliku 'Innī 'Arā Sab`a Baqarātin Simānin Ya'kuluhunna Sab`un 'Ijāfun Wa Sab`a Sunbulātin Khudrin Wa 'Ukhara Yā Bisātin Yā 'Ayyuhā Al-Mala'u 'Aftūnī Fī Ru'uyā Ya 'In Kuntum Lilru'uyā Ta`burūna
AhmedAli	اور بادشاہ نے کہا میں خواب دیکھتا ہوں کہ سات موٹی گائیں ہیں انہیں سات دہلی گائی ں کھاتی ہیں اور سات سبز خوشے ہیں اور سات خشک اے دربار والو مجھے میرے خواب کی تعبیر بتلاؤ اگر تم خواب کی تعبیر دینے والے ہو
Jalandhry	اور بادشاہ نے کہا کہ میں (نے خواب دیکھا ہے) دیکھتا (کیا) ہوں کہ سات موٹی گائیں ہیں جن کو سات دہلی گائیں کھا رہی ہیں اور سات خوشے سبز ہیں اور (سات) خشک۔ اے سردارو! اگر تم خوابوں کی تعبیر دے سکتے ہو تو مجھے میرے خواب کی تعبیر بتاؤ
YusufAli	The king (of Egypt) said: "I do see (in a vision) seven fat kine whom seven lean ones devour and seven green ears of corn, and seven (others) withered. O ye chiefs! Expound to me my vision if it be that ye can interpret visions."
M.Khan	And the king (of Egypt) said: "Verily, I saw (in a dream) seven fat cows, whom seven lean ones were devouring - and seven green ears of corn, and (seven) others dry. O notables! Explain to me my dream, if it be that you can interpret dreams."
Pickthal	And the king said: Lo! I saw in a dream seven fat kine which seven lean were eating, and seven green ears of corn and other (seven) dry. O notables! Expound for me my vision, if ye can interpret dreams.
Shakir	And the king said: Surely I see seven fat kine which seven lean ones devoured; and seven green ears and (seven) others dry: O chiefs! explain to me my dream, if you can interpret the dream.

قَالُوا أَضْغَاثُ أَحْلَامٍ ۚ وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلَامِ بِعَالَمِينَ ﴿44﴾

Dreams	أَحْلَامٍ ۚ	Mixed up false	أَضْغَاثُ	They said	قَالُوا
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(are) in interpretation	بِتَأْوِيلِ	We	نَحْنُ	And not	وَمَا
		Skilled	بِعَالَمِينَ	(of) dreams	الْأَحْلَامِ

Translit	Qālū 'Adghāthu 'Ahlāmin Wa Mā Nahnu Bitā'wīli Al-'Ahlāmi Bi'ālimīna				
AhmedAli	انہوں نے کہا یہ خیالی خواب ہیں اور ہم ایسے خوابوں کی تعبیر نہیں جانتے				
Jalandhry	انہوں نے کہا یہ تو پریشان سے خواب ہیں۔ اور ہمیں ایسے خوابوں کی تعبیر نہیں آتی				
YusufAli	They said: "A confused medley of dreams: and we are not skilled in the interpretation of dreams."				
M.Khan	They said: "Mixed up false dreams and we are not skilled in the interpretation of dreams."				
Pickthal	They answered: Jumbled dreams! And we are not knowing in the interpretation of dreams.				
Shakir	They said: Confused dreams, and we do not know the interpretation of dreams.				

وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنَبِّئُكُمْ بِتَأْوِيلِهِ فَأَرْسِلُونِ ﴿٤٥﴾

Was released	نَجَا	The man who	الَّذِي	And said	وَقَالَ
After	بَعْدَ	And remembered	وَادَّكَرَ	Of both of them	مِنْهُمَا
Will tell you	أُنَبِّئُكُمْ	I	أَنَا	A period	أُمَّةٍ
		So send me forth	فَأَرْسِلُونِ	Its interpretation	بِتَأْوِيلِهِ

Translit	Wa Qāla Al-Ladhī Najā Minhumā Wa Aiddakara Ba'da 'Ummatin 'Anā 'Unabbi'ukum Bitā'wīlihi Fa'arsilūni				
AhmedAli	اور وہ بولا جو ان دونوں میں سے بچا تھا اور اسے مدت کے بعد یاد آگیا میں تمہیں اس کی تعبیر بتاؤں گا سو تم مجھے بھیج دو				
Jalandhry	اب وہ شخص جو دونوں قیدیوں میں سے رہائی پا گیا تھا اور جسے مدت کے بعد وہ بات یاد آگئی بول اٹھا کہ میں آپ کو اس کی تعبیر (لا) بتاتا ہوں مجھے (جیل) نانے (جانے) کی اجازت دے دیجیے				
YusufAli	But the man who had been released, one of the two (who had been in prison) and who now bethought him after (so long) a space of time, said: "I will tell you the truth of its interpretation: send ye me (therefor)."				
M.Khan	Then the man who was released (one of the two who were in prison), now at length remembered and said: "I will tell you its interpretation, so send me forth."				
Pickthal	And he of the two who was released, and (now) at length remembered, said: I am going to announce unto you the interpretation, therefore send me forth.				
Shakir	And of the two (prisoners) he who had found deliverance and remembered after a long time said: I will inform you of its interpretation, so let me go:				

يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعُ عِجَافٍ وَسَبْعِ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ لَعَلِّي أَرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ ﴿٤٦﴾

The man of truth	الصِّدِّيقُ	O	أَيُّهَا	(He said) Joseph	يُوسُفُ
Seven	سَبْعِ	Of	فِي	Explain to us (the dream)	أَفْتِنَا
Were devouring them	يَأْكُلُهُنَّ	Fat	سِمَانٍ	Cows	بَقَرَاتٍ

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And (of) seven	وَسَبْعَ	Lean ones	عِجَافٌ	Seven	سَبْعَ
And (seven) others	وَأُخَرَ	Green	خُضْرٍ	Ears of corn	سُنْبُلَاتٍ
Return	أَرْجِعْ	That I may	لَعَلِّي	Dry	يَابِسَاتٍ
So that they may	لَعَلَّهُمْ	The people	النَّاسِ	To	إِلَى
				know	يَعْلَمُونَ

Translit	<i>Yūsufu 'Ayyuhā Aṣ-Ṣiddīqu 'Aftinā Fī Sab`i Baqarātin Simānin Ya'kuluhunna Sab`un 'Ijāfun Wa Sab`i Sunbulātin Khudrin Wa 'Ukhara Yā Bisātin La'allī 'Arji'u 'Ilā An-Nāsi La'allahum Ya'lamūna</i>
AhmedAli	اے یوسف اے چچے ہمیں اس کی تعبیر بتلا کہ سات موٹی گایوں کو سات دہلی کھا رہی ہیں اور سات سبز خوشے ہیں اور سات ننگ تاکہ میں لوگوں کے پاس لے جاؤں شاید وہ سمجھ جائیں
Jalandhry	(غرض وہ یوسف کے پاس آیا اور کہنے لگا) یوسف اے بڑے چچے (یوسف) ہمیں اس خواب کی تعبیر بتائیے کہ سات موٹی گائیوں کو سات دہلی گائیں کھا رہی ہیں۔ اور سات خوشے سبز ہیں اور سات سوکھے تاکہ میں لوگوں کے پاس واپس جا کر تعبیر بتاؤں)۔ عجب نہیں کہ وہ (تمہاری قدر) جائیں
YusufAli	"O Joseph!" (he said) "O man of truth! Expound to us (the dream) of seven fat kine whom seven lean ones devour, and of seven green ears of corn and (seven) others withered: that I may return to the people, and that they may understand."
M.Khan	(He said): "O Yūsuf (Joseph), the man of truth! Explain to us (the dream) of seven fat cows whom seven lean ones were devouring, and of seven green ears of corn, and (seven) others dry, that I may return to the people, and that they may know."
Pickthal	(And when he came to Joseph in the prison, he exclaimed): Joseph! O thou truthful one! Expound for us the seven fat kine which seven lean were eating and the seven green ears of corn and other (seven) dry, that I may return unto the people, so that they may know.
Shakir	Yusuf! O truthful one! explain to us seven fat kine which seven lean ones devoured, and seven green ears and (seven) others dry, that I may go back to the people so that they may know.

قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأْبًا فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلِهِ إِلَّا قَلِيلًا مِمَّا تَأْكُلُونَ ﴿٤٧﴾

For seven	سَبْعَ	You shall sow	تَزْرَعُونَ	He (Joseph) said	قَالَ
And that	فَمَا	As usual	دَأْبًا	Years	سِنِينَ
In	فِي	You shall leave it	فَذَرُوهُ	(the harvest) which you reap	حَصَدْتُمْ
A little	قَلِيلًا	Except	إِلَّا	Ears	سُنْبُلِهِ
		You may eat	تَأْكُلُونَ	Of it which	مِمَّا

Translit	<i>Qāla Tazra`ūna Sab`a Sinīna Da'abāan Famā Ḥaṣadtum Fadharūhu Fī Sunbulihi 'Illā Qalīlāan Mimmā Ta'kulūna</i>
AhmedAli	کہا تم سات برس لگاتار کھیتی کرو گے پھر جو کاٹو تو اسے اس کے خوشوں میں رہن سے دو گھر تھوڑا سا جو تم کھاؤ
Jalandhry	انہوں نے کہا کہ تم لوگ سات سال متواتر کھیتی کرتے رہو گے تو جو (غلہ) کاٹو تو تھوڑے سے غلہ کے سوا جو کھانے میں آئے اسے خوشوں میں ہی رہنے دینا
YusufAli	(Joseph) said: "For seven years shall ye diligently sow as is your wont: and the harvests that ye reap ye shall leave them in the ear— except a little, of which ye shall eat."

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M.Khan	[(Yûsuf (Joseph)) said: "For seven consecutive years, you shall sow as usual and that (the harvest) which you reap you shall leave it in ears, (all) - except a little of it which you may eat.
Pickthal	He said: Ye shall sow seven years as usual, but that which ye reap, leave it in the ear, all save a little which ye eat.
Shakir	He said: You shall sow for seven years continuously, then what you reap leave it in its ear except a little of which you eat.

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِمَّا تَحْصِنُونَ ﴿48﴾

After	مِنْ بَعْدِ	Will come	يَأْتِي	Then	ثُمَّ
Hard (years)	شِدَادٌ	Seven	سَبْعٌ	That	ذَلِكَ
You have laid by in advance	قَدَّمْتُمْ	What	مَا	Which will devour	يَأْكُلْنَ
A little	قَلِيلًا	Except	إِلَّا	For them	لَهُنَّ
		You have guarded (stored)	تُحْصِنُونَ	Of that which	مِمَّا

Translit	Thumma Ya'tī Min Ba`di Dhālika Sab`un Shidādun Ya'kulna Mā Qaddamtum Lahunna 'Illā Qalīlāan Mimmā Tuḥṣinūna
AhmedAli	پھر اس کے بعد سات برس سختی کے آنے لگیں گے جو تم نے ان کے لیے رکھا تھا کھا جائیں گے مگر تھوڑا سا جو تم بیج کے واسطے روک رکھو گے
Jalandhry	پھر اس کے بعد (بٹنگ سالی کے) سات سخت (سال) آئیں گے کہ جو (غلہ) تم نے جمع کر رکھا ہو گا وہ اس سب کو کھا جائیں گے۔ صرف وہی تھوڑا سا رہ جائے گا جو تم احتیاط سے رکھ چھوڑو گے
YusufAli	"Then will come after that (period) seven dreadful (years), which will devour what ye shall have laid by in advance for them, (all) except a little which ye shall have (specially) guarded.
M.Khan	"Then will come after that, seven hard (years), which will devour what you have laid by in advance for them, (all) except a little of that which you have guarded (stored)
Pickthal	Then after that will come seven hard years which will devour all that ye have prepared for them, save a little of that which ye have stored.
Shakir	Then there shall come after that seven years of hardship which shall eat away all that you have beforehand laid up in store for them, except a little of what you shall have preserved:

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يَعْصِرُونَ ﴿49﴾

After	مِنْ بَعْدِ	Will come	يَأْتِي	Then	ثُمَّ
In which	فِيهِ	A year	عَامٌ	That	ذَلِكَ
And in which	وَفِيهِ	The people	النَّاسُ	Will have abundant rain	يُغَاثُ
				They will press (wine and oil)	يَعْصِرُونَ

Translit	Thumma Ya'tī Min Ba`di Dhālika `Āmun Fīhi Yughāthu An-Nāsu Wa Fīhi Ya`sirūna
AhmedAli	پھر اس کے بعد ایک سال آنے گا اس میں لوگوں پر مینہ برسے گا اس میں رس پھوڑیں گے

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سورة يوسف

Jalandhry	پھر اس کے بعد ایک سال آنے گا کہ خوب مینہ برے گا اور لوگ اس میں رس پھوڑیں گے
YusufAli	"Then will come after that (period) a year in which the people will have abundant water, and in which they will press (wine and oil)."
M.Khan	"Then thereafter will come a year in which people will have abundant rain and in which they will press (wine and oil)."
Pickthal	Then, after that, will come a year when the people will have plenteous crops and when they will press (wine and oil).
Shakir	Then there will come after that a year in which people shall have rain and in which they shall press (grapes).

وَقَالَ الْمَلِكُ اُتُونِي بِهِ ۖ فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ ارْجِعْ اِلَيَّ رَبِّكَ فَاسْأَلْهُ مَا بَالُ النِّسْوَةِ
الَّتِي قَطَّعْنَ اَيْدِيَهُنَّ ۚ اِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ ﴿50﴾

Bring to me	اُتُونِي	The king	الْمَلِكُ	And said	وَقَالَ
Came to him	جَاءَهُ	But when	فَلَمَّا	Him	بِهِ ۖ
Return	ارْجِعْ	He (Joseph) said	قَالَ	The messenger	الرَّسُولُ
And ask him	فَاسْأَلْهُ	Your lord (master)	رَبِّكَ	To	اِلَيَّ
The women	النِّسْوَةِ	Happened to	بَالُ	What	مَا
Their hands	اُيْدِيَهُنَّ ۚ	Cut	قَطَّعْنَ	Who	الَّتِي
Of their plot	بِكَيْدِهِنَّ	My Lord (Allah)	رَبِّي	Surely	اِنَّ
				(is) Well-Aware	عَلِيمٌ

Translit	Wa Qāla Al-Maliku A'tūnī Bihi Falammā Jā'ahu Ar-Rasūlu Qāla Arji `Ilā Rabbika Fās'alhu Mā Bālu An-Niswati Al-Lāti Qaṭṭa `na 'Aydiyahunna 'Inna Rabbī Bikaydihinna `Alīmun
AhmedAli	اور بادشاہ نے کہا اے میرے پاس لے آؤ پھر جب اس کے پاس قاصد پہنچا کما اپنے آقا کے پاس واپس جا اور اس سے پوچھ ان عورتوں کا کیا حال ہے جنہوں نے اپنے ہاتھ کاٹے تھے بے شک میرا رب ان کے فریب سے خوب واقف ہے
Jalandhry	(یہ تعبیر سن کر) بادشاہ نے علم دیا کہ یوسف کو میرے پاس لے آؤ۔ جب قاصد ان کے پاس گیا تو انہوں نے کہا کہ اپنے آقا کے پاس واپس جاؤ اور ان سے پوچھو کہ ان عورتوں کا کیا حال ہے جنہوں نے اپنے ہاتھ کاٹ لیے تھے۔ بے شک میرا پروردگار ان کے مکروں سے خوب واقف ہے
YusufAli	So the king said: "Bring ye him unto me." But when the messenger came to him, (Joseph) said: "Go thou back to thy lord, and ask him 'What is the state of mind of the ladies who cut their hands?' For my Lord is certainly well aware of their snare."
M.Khan	And the king said: "Bring him to me." But when the messenger came to him, [Yūsuf (Joseph)] said: "Return to your lord and ask him, 'What happened to the women who cut their hands? Surely, my Lord (Allāh) is Well-Aware of their plot.'"
Pickthal	And the king said: Bring him unto me. And when the messenger came unto him, he (Joseph) said: Return unto thy lord and ask him what was the case of the women who cut their hands. Lo! my Lord knoweth their guile.
Shakir	And the king said: Bring him to me. So when the messenger came to him, he said: Go back to your lord and ask him, what is the case of the women who cut their hands; surely my Lord knows their guile.

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سورة يوسف

قَالَ مَا خَطْبُكُمْ إِذْ رَاوَدْتُنَّ يُوسُفَ عَنْ نَفْسِهِ ۖ قُلْنَ حَاشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ ۚ
قَالَتِ امْرَأَتُ الْعَزِيزِ الْآنَ حَصْحَصَ الْحَقُّ أَنَا رَاوَدْتُهُ عَنْ نَفْسِهِ وَإِنَّهُ لَمِنَ الصَّادِقِينَ ﴿51﴾

قَالَ	He said	مَا	What	خَطْبُكُمْ	(was) your affair
إِذْ	When	رَاوَدْتُنَّ	You did seek to seduce	يُوسُفَ	Joseph
عَنْ نَفْسِهِ ۖ	About himself	قُلْنَ	The women said	حَاشَ	Forbid
لِلَّهِ	Allah	مَا	Not	عَلِمْنَا	We know
عَلَيْهِ	Against him	مِنْ سُوءٍ ۚ	evil	قَالَتِ	Said
امْرَأَتُ	The wife	الْعَزِيزِ	Of Al-Aziz	الْآنَ	Now
حَصْحَصَ	Is manifest	الْحَقُّ	The truth	أَنَا	(it was) I
رَاوَدْتُهُ	(who) sought to seduce him	عَنْ نَفْسِهِ	About himself	وَإِنَّهُ	And he
لَمِنَ	(is) Surely of	الصَّادِقِينَ	The truthful		

Translit	<i>Qāla Mā Khaṭbukunna 'Idh Rāwadttunna Yūsufa `An Nafsihi Qulna Hāsha Lillāhi Mā `Alimnā `Alayhi Min Sū'in Qālati Amra'atu Al-`Azīzi Al-`Ana Hāshāsha Al-Ḥaqqu 'Anā Rāwadttuhu `An Nafsihi Wa 'Innahu Lamina Aṣ-Ṣādiqīna</i>
AhmedAli	کہا تمہارا کیا واقعہ تھا جب تم نے یوسف کو پھسلایا تھا انہوں نے کہا اللہ پاک ہے ہمیں اس میں کوئی برائی معلوم نہیں ہوئی عزیز کی عورت بولی اب سچی بات ظاہر ہو گئی میں نے ہی اسے پھسلانا چاہا تھا اور وہ سچا ہے
Jalandhry	بادشاہ نے عورتوں سے پوچھا کہ بھلا اس وقت کیا ہوا تھا جب تم نے یوسف کو اپنی طرف مائل کرنا چاہا۔ سب بول اٹھیں کہ حاش للہ ہم نے اس میں کوئی برائی معلوم نہیں کی۔ عزیز کی عورت نے کہا اب سچی بات تو ظاہر ہو ہی گئی ہے۔ (اصل یہ ہے کہ) میں نے اس کو اپنی طرف مائل کرنا چاہا تھا اور بے شک وہ سچا ہے
YusufAli	(The king) said (to the ladies): "What was your affair when ye did seek to seduce Joseph from his (true) self?" The ladies said: "Allah preserve us! no evil know we against him!" Said the `Aziz's wife: "Now is the truth manifest (to all): it was I who sought to seduce him from his (true) self: he is indeed of those who are (ever) true (and virtuous).
M.Khan	(The King) said (to the women): "What was your affair when you did seek to seduce Yūsuf (Joseph)?" The women said: "Allāh forbid! No evil know we against him!" The wife of Al-'Azīz said: "Now the truth is manifest (to all), it was I who sought to seduce him, and he is surely of the truthful."
Pickthal	He (the king) (then sent for those women and) said: What happened when ye asked an evil act of Joseph? They answered: Allah Blameless! We know no evil of him. Said the wife of the ruler: Now the truth is out. I asked of him an evil act, and he is surely of the truthful.
Shakir	He said: How was your affair when you sought Yusuf to yield himself (to you)? They said: Remote is Allah (from imperfection), we knew of no evil on his part. The chief's wife said: Now has the truth become established: I sought him to yield himself (to me), and he is most surely of the truthful ones.

ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِنِينَ ﴿52﴾

ذَلِكَ	In order that	لِيَعْلَمَ	He (Al-Aziz) may know that	أَنِّي	That I
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The Holy Quran

Joseph

Sura # 12 – 111 Verses - Makkah

سورة يوسف

In secret	بِالْغَيْبِ	Betrayed him	أَخْنَهُ	Not	لَمْ
Not	لَا	Allah	اللَّهُ	And that	وَأَنَّ
(of) the betrayers	الْخَائِنِينَ	The plot	كَيْدَ	Guides	يَهْدِي

Translit	<i>Dhālīka Liya`lama 'Annī Lam 'Akhunhu Bil-Ghaybi Wa 'Anna Allāha Lā Yahdī KaydaAl-Khā'inīna</i>				
AhmedAli	یہ اس لیے کیا تاکہ عزیز معلوم کر لے کہ میں نے اس کی غائبانہ خیانت نہیں کی تھی اور بے شک اللہ خیانت کرنے والوں کے فریب کو چلنے نہیں دیتا				
Jalandhry	(یوسف نے کہا کہ میں نے) یہ بات اس لیے (پوچھی ہے) کہ عزیز کو یقین ہو جائے کہ میں نے اس کی پیٹھ پیچھے اس کی (امانت میں خیانت نہیں کی) اور خدا خیانت کرنے والوں کے مکروں کو رو براہ نہیں کرتا				
YusufAli	"This (say I), in order that he may know that I have never been false to him in his absence, and that Allah will never guide the snare of the false ones.				
M.Khan	[Then Yūsuf (Joseph) said: "I asked for this enquiry] in order that he (Al-'Azīz) may know that I betrayed him not in his (absence). And, verily! Allāh guides not the plot of the betrayers.				
Pickthal	(Then Joseph said: I asked for) this, that he (my lord) may know that I betrayed him not in secret, and that surely Allah guideth not the snare of the betrayers.				
Shakir	This is that he might know that I have not been unfaithful to him in secret and that Allah does not guide the device of the unfaithful.				

﴿ وَمَا أُبْرِئُ نَفْسِي ۚ إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي ۚ إِنَّ رَبِّي غَفُورٌ رَحِيمٌ ﴾

﴿53﴾

Myself	نَفْسِي ۚ	I free	أُبْرِئُ	And not	وَمَا
(is) inclined	لَأَمَّارَةٌ	The self	النَّفْسَ	Verily	إِنَّ
When	مَا	Except	إِلَّا	To evil	بِالسُّوءِ
Verily	إِنَّ	My Lord	رَبِّي ۚ	Bestows His Mercy	رَحِمَ
Most Merciful	رَحِيمٌ	(is) Oft-Forgiving	غَفُورٌ	My Lord	رَبِّي

Translit	<i>Wa Mā 'Ubarri'u Nafsī 'Inna An-Nafsa La'ammāratun Bis-Sū'i 'Illā Mā Rahīma Rabbī 'Inna Rabbī Ghafūrūn Rahīmūn</i>				
AhmedAli	اور میں اپنے نفس کو پاک نہیں کہتا بے شک نفس تو برائی سکھاتا ہے مگر جس پر میرا رب مہربانی کرے بے شک میرا رب بخشنے والا مہربان ہے				
Jalandhry	اور میں اپنے تئیں پاک صاف نہیں کہتا کیونکہ نفس امارہ (انسان کو) برائی سکھاتا رہتا ہے۔ مگر یہ کہ میرا پروردگار رحم کرے گا۔ بے شک میرا پروردگار بخشنے والا مہربان ہے				
YusufAli	"Nor do I absolve my own self (of blame): the (human soul) certainly prone to evil, unless my Lord do bestow His Mercy: but surely my Lord is Oft-Forgiving, Most Merciful."				
M.Khan	"And I free not myself (from the blame). Verily, the (human) self is inclined to evil, except when my Lord bestows His Mercy (upon whom He wills). Verily, my Lord is Oft-Forgiving, Most Merciful."				
Pickthal	I do not exculpate myself. Lo! the (human) soul enjoineth unto evil, save that whereon my Lord hath mercy. Lo! my Lord is Forgiving, Merciful.				
Shakir	And I do not declare myself free, most surely (man's) self is wont to command (him to do) evil, except such as				

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my Lord has had mercy on, surely my Lord is Forgiving, Merciful.

وَقَالَ الْمَلِكُ ائْتُونِي بِهِ اَسْتَخْلِصْهُ لِنَفْسِي ۖ فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ

﴿54﴾

Bring to me	ائْتُونِي	The king	الْمَلِكُ	And said	وَقَالَ
To my person	لِنَفْسِي ۖ	That I may attain him	أَسْتَخْلِصْهُ	Him	بِهِ
He said	قَالَ	He spoke to him	كَلَّمَهُ	Then when	فَلَمَّا
(are) with us	لَدَيْنَا	This day	الْيَوْمَ	Verily you	إِنَّكَ
		And fully trusted	أَمِينٌ	High in rank	مَكِينٌ

Translit	<i>Wa Qāla Al-Maliku A'tūnī Bihi 'Astakhliṣhu Linafsī Falammā Kallamahu Qāla 'Innaka Al-Yawma Ladaynā Makīnun 'Amīnun</i>
AhmedAli	اور بادشاہ نے کہا کہ اے میرے پاس لے آؤ تاکہ اے خاص اپنے پاس رکھوں پھر جب اس سے بات چیت کی کہا بے شک تو آج سے ہمارے ہاں تو بڑا معزز اور معتبر ہے
Jalandhry	بادشاہ نے حکم دیا کہ اے میرے پاس لاؤ میں اسے اپنا مصاحب خاص بناؤں گا۔ پھر جب ان سے گفتگو کی تو کہا کہ آج سے تم ہمارے ہاں صاحب منزلت اور صاحب اعتبار ہو
YusufAli	So the king said: "Bring him unto me; I will take him specially to serve about my own person." Therefore when he had spoken to him he said: "Be assured this day, thou art before our own Presence with rank firmly established, and fidelity fully proved!"
M.Khan	And the king said: "Bring him to me that I may attach him to my person." Then, when he spoke to him, he said: "Verily, this day, you are with us high in rank and fully trusted."
Pickthal	And the king said: Bring him unto me that I may attach him to my person. And when he had talked with him he said: Lo! thou art to-day in our presence established and trusted.
Shakir	And the king said: Bring him to me, I will choose him for myself. So when he had spoken with him, he said: Surely you are in our presence today an honorable, a faithful one.

قَالَ اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ ۚ إِنِّي حَفِيظٌ عَلِيمٌ ﴿55﴾

Over	عَلَى	Set me	اجْعَلْنِي	He said	قَالَ
Verily I	إِنِّي	(of) the lkand	الْأَرْضِ ۚ	The storehouses	خَزَائِنِ
		With full knowledge	عَلِيمٌ	(will) guard (them)	حَفِيظٌ

Translit	<i>Qāla Aj`alnī `Alā Khazā'ini Al-'Arḍi 'Innī Ḥafīẓun `Alīmun</i>
AhmedAli	کہا مجھے ملکی خزانوں پر مامور کر دو بے شک میں خوب حفاظت کرنے والا جانے والا ہوں
Jalandhry	(یوسف نے) کہا مجھے اس ملک کے خزانوں پر مقرر کر دیجئے کیونکہ میں حفاظت بھی کر سکتا ہوں اور اس کام سے واقف ہوں
YusufAli	(Joseph) said: "Set me over the storehouses of the land: I will indeed guard them, as one that knows (their

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	importance)."
M.Khan	[Yûsuf (Joseph)] said: "Set me over the storehouses of the land; I will indeed guard them with full knowledge" (as a minister of finance in Egypt).
Pickthal	He said: Set me over the storehouses of the land. Lo! I am a skilled custodian.
Shakir	He said: Place me (in authority) over the treasures of the land, surely I am a good keeper, knowing well.

وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَّبِعُوا مِنْهَا حَيْثُ يَشَاءُ ۚ نُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ ۚ وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿٥٦﴾

To Joseph	لِيُوسُفَ	We gave full authority	مَكَّنَّا	Thus	وَكَذَلِكَ
To take possession	يَتَّبِعُوا	The land	الْأَرْضِ	In	فِي
He likes	يَشَاءُ ۚ	As when or where	حَيْثُ	Therein	مِنْهَا
On whom	مَنْ	Of Our Mercy	بِرَحْمَتِنَا	We bestow	نُصِيبُ
We make to be lost	نُضِيعُ	And not	وَلَا	We will	نَشَاءُ ۚ
		(of) the good-doers	الْمُحْسِنِينَ	The reward	أَجْرَ

Translit	<i>Wa Kadhalika Makkannā Liyūsufa Fī Al-'Arḍi Yatabawwa'u Minhā Haythu Yashā'u Nuṣību Biraḥmatinā Man Nashā'u Wa Lā Nuḍī'u 'Ajra Al-Muhsinīna</i>
AhmedAli	اور ہم نے اس طور پر یوسف کو اس ملک میں با اختیار بنا دیا کہ اس میں جہاں چاہے رہے ہم جس پر چاہیں اپنی رحمت متوجہ کر دیں اور ہم نیکی کرنے والوں کا اجر ضائع نہیں کرتے
Jalandhry	اس طرح ہم نے یوسف کو ملک (مصر) میں جگہ دی اور وہ اس ملک میں جہاں چاہتے تھے رہتے تھے۔ ہم اپنی رحمت جس پر چاہتے ہیں کرتے ہیں اور نیکوکاروں کے اجر کو ضائع نہیں کرتے
YusufAli	Thus did We give established power to Joseph in the land, to take possession therein as, when or where he pleased. We bestow of Our mercy on whom We please, and We suffer not to be lost, the reward of those who do good.
M.Khan	Thus did We give full authority to Yûsuf (Joseph) in the land, to take possession therein, when or where he likes. We bestow of Our Mercy on whom We will, and We make not to be lost the reward of Al-Muhsinûn (the good doers - see V.2:112)
Pickthal	Thus gave We power to Joseph in the land. He was the owner of it where he pleased. We reach with Our mercy whom We will. We lose not the reward of the good.
Shakir	And thus did We give to Yusuf power in the land-- he had mastery in it wherever he liked; We send down Our mercy on whom We please, and We do not waste the reward of those who do good.

وَلَا جُرْ الْآخِرَةِ خَيْرٌ لِلَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴿٥٧﴾

(is) better	خَيْرٌ	(of) the Hereafter	الْآخِرَةِ	And verily the reward	وَلَا جُرْ
And used to	وَكَانُوا	Who believe	آمَنُوا	For those	لِلَّذِينَ
				Fear (Allah)	يَتَّقُونَ

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Translit	<i>Wa La'ajru Al-'Ākhirati Khayrun Lilladhīna 'Āmanū Wa Kānū Yattaqūna</i>
AhmedAli	اور آخرت کا ثواب ان کے لیے بہتر ہے جو ایمان لائے اور پرہیزگاری میں رہے
Jalandhry	اور جو لوگ ایمان لائے اور ڈرتے رہے ان کے لیے آخرت کا اجر بہت بہتر ہے
YusufAli	But verily the reward of the Hereafter is the best, for those who believe and are constant in righteousness.
M.Khan	And verily, the reward of the Hereafter is better for those who believe and used to fear Allāh and keep their duty to Him (by abstaining from all kinds of sins and evil deeds and by performing all kinds of righteous good deeds).
Pickthal	And the reward of the Hereafter is better, for those who believe and ward off (evil).
Shakir	And certainly the reward of the hereafter is much better for those who believe and guard (against evil).

وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُ مُنْكَرُونَ ﴿٥٨﴾

Joseph's	يُوسُفَ	Brothers	إِخْوَةُ	And came	وَجَاءَ
He cognized them	فَعَرَفَهُمْ	Unto him	عَلَيْهِ	And they entered	فَدَخَلُوا
Recognized not	مُنْكَرُونَ	Him	لَهُ	But they	وَهُمْ

Translit	<i>Wa Jā'a 'Ikhwatu Yūsufa Fadakhālū 'Alayhi Fa'arafahum Wa Hum Lahu Munkirūna</i>
AhmedAli	اور یوسف کے بھائی آئے پھر اس کے ہاں داخل ہوئے تو اس نے انہیں پہچان لیا اور وہ پہچان نہیں سکے
Jalandhry	اور یوسف کے بھائی (کنعان سے مصر میں غلہ خریدنے کے لیے) آئے تو یوسف کے پاس گئے تو یوسف نے ان کو پہچان لیا اور وہ ان کو نہ پہچان سکے
YusufAli	Then came Joseph's brethren: They entered his presence, and he knew them, but they knew him not.
M.Khan	And Yūsuf's (Joseph) brethren came and they entered unto him, and he recognized them, but they recognized him not.
Pickthal	And Joseph's brethren came and presented themselves before him, and he knew them but they knew him not.
Shakir	And Yusuf's brothers came and went in to him, and he knew them, while they did not recognize him.

وَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ قَالِ اٰتُونِي بِاَخٍ لَّكُمْ مِّنْ اَبِيكُمْ ۖ اَلَا تَرَوْنَ اَنِّيْ اُفِي الْكَيْلِ وَاَنَا خَيْرٌ

الْمُنْزِلِينَ ﴿٥٩﴾

With their provisions	بِجَهَّازِهِمْ	He had furnished them	جَهَّازَهُمْ	And when	وَلَمَّا
A brother	بِاَخٍ	Bring me	اٰتُونِي	He said	قَالَ
Your father	اَبِيكُمْ ۖ	From	مِّنْ	Of yours	لَّكُمْ
That I	اَنِّيْ	See you	تَرَوْنَ	Do not	اَلَا
And that I (am)	وَاَنَا	Measure	الْكَيْلِ	Give full	اُفِي
		(of) the hosts	الْمُنْزِلِينَ	The best	خَيْرٌ

Translit	<i>Wa Lammā Jahhazahum Bijahāzihim Qāla A'tūnī Bi'akhin Lakum Min 'Abīkum 'Alā Tarawna 'Annī 'Ūfī Al-</i>
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	<i>Kayla Wa 'Anā Khayru Al-Munzilīna</i>
AhmedAli	اور جب انہیں ان کا سامان تیار کر دیا کھامیرے پاس وہ بھائی بھی لے آنا جو تمہارے باپ کی طرف سے ہے تم نہیں دیکھتے میں ناپ پورا دیتا ہوں اور بڑا مہمان نواز ہوں
Jalandhry	جب یوسف نے ان کے لیے ان کا سامان تیار کر دیا تو کہا کہ (پھر آنا تو) جو باپ کی طرف سے تمہارا ایک اور بھائی ہے اسے بھی میرے پاس لیتے آنا۔ کیا تم نہیں دیکھتے کہ میں ناپ بھی پوری دیتا ہوں اور مہانداری بھی خوب کرتا ہوں
YusufAli	And when he had furnished them forth with provisions (suitable) for them he said: "Bring unto me a brother ye have, of the same father as yourselves, (but a different mother): see ye not that I pay out full measure, and that I do provide the best hospitality?"
M.Khan	And when he had furnished them with provisions (according to their need), he said: "Bring me a brother of yours from your father; (he meant Benjamin). See you not that I give full measure, and that I am the best of the hosts?"
Pickthal	And when he provided them with their provision he said: Bring unto me a brother of yours from your father. See ye not that I fill up the measure and I am the best of hosts?
Shakir	And when he furnished them with their provision, he said: Bring to me a brother of yours from your father; do you not see that I give full measure and that I am the best of hosts?

فَإِنْ لَّمْ تَأْتُونِي بِهِ فَلَا كَيْلَ لَكُمْ عِنْدِي وَلَا تَقْرَبُونِ ﴿60﴾

You bring to me	تَأْتُونِي	Not	لَمْ	But if	فَإِنْ
Measure	كَيْلَ	There (shall be) no	فَلَا	Him	بِهِ
Nor	وَلَا	With me	عِنْدِي	For you	لَكُمْ
				You shall come near me	تَقْرَبُونِ

Translit	<i>Fa'in Lam Ta'tūnī Bihi Falā Kayla Lakum 'Indī Wa Lā Taqrabūnī</i>
AhmedAli	پھر اگر تم اسے میرے پاس نہ لائے تو نہ تمہیں میرے پاس سے پیمانہ ملے گا اور نہ تم میرے پاس آنا
Jalandhry	اور اگر تم اسے میرے پاس نہ لاؤ گے تو نہ تمہیں میرے پاس سے غلہ ملے گا اور نہ تم میرے پاس ہی آسکو گے
YusufAli	"Now if ye bring him not to me, ye shall have no measure (of corn) from me, nor shall be ye (even) come near me."
M.Khan	"But if you bring him not to me, there shall be no measure (of corn) for you with me, nor shall you come near me."
Pickthal	And if ye bring him not unto me, then there shall be no measure for you with me, nor shall ye draw near.
Shakir	But if you do not bring him to me, you shall have no measure (of corn) from me, nor shall you come near me.

قَالُوا سُرَّادُ عَنْهُ أَبَاهُ وَإِنَّا لَفَاعِلُونَ ﴿61﴾

For him	عَنْهُ	We shall try to get permission	سُرَّادُ	They said	قَالُوا
Shall do it	لَفَاعِلُونَ	And verily we	وَإِنَّا	(from) his father	أَبَاهُ

Translit	<i>Qālū Sanurāwidu 'Anhu 'Abāhu Wa 'Innā Lafā'ilūna</i>
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AhmedAli	انہوں نے کہا اس کے باپ سے خواہش کریں گے اور ہم یہ کر کے ہی رہیں گے
Jalandhry	انہوں نے کہا کہ ہم اس کے بارے میں اس کے والد سے تذکرہ کریں گے اور ہم (یہ کام) کر کے رہیں گے
YusufAli	They said: "We shall certainly seek to get our wish about him from his father: indeed we shall do it."
M.Khan	They said: "We shall try to get permission (for him) from his father, and verily, we shall do it."
Pickthal	They said: We will try to win him from his father: that we will surely do.
Shakir	They said: We will strive to make his father yield in respect of him, and we are sure to do (it).

وَقَالَ لِفَتْيَانِهِ اجْعَلُوا بِضَاعَتَهُمْ فِي رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَا إِذَا انْقَلَبُوا إِلَى أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ ﴿62﴾

To put	اجْعَلُوا	His servants	لِفَتْيَانِهِ	And he (Joseph) told	وَقَالَ
Their bags	رِحَالِهِمْ	Into	فِي	Their money	بِضَاعَتَهُمْ
When	إِذَا	Know it	يَعْرِفُونَهَا	So that they might	لَعَلَّهُمْ
Their people	أَهْلِهِمْ	To	إِلَى	They go back	انْقَلَبُوا
		Come back	يَرْجِعُونَ	In order that they might	لَعَلَّهُمْ

Translit	<i>Wa Qāla Lifityānihi Aj`alū Bidā`atahum Fī Rihālihīm La`allahum Ya`rifūnahā 'Idhā Anqalabū'Ilā 'Ahlihīm La`allahum Yarji`ūna</i>
AhmedAli	اور اپنے خدمتگاروں سے کہہ دیا کہ ان کی پونجی ان کے اسباب میں رکھ دو تاکہ وہ اسے پہچانیں جب وہ لوٹ کر اپنے گھر جائیں شاید وہ پھر آجائیں
Jalandhry	(اور یوسف نے) اپنے خدام سے کہا کہ ان کا سرمایہ (یعنی غلے کی قیمت) ان کے شکیتوں میں رکھ دو عجب نہیں کہ جب یہ اپنے اہل و عیال میں جائیں تو اسے پہچان لیں (اور) عجب نہیں کہ پھر یہاں آئیں
YusufAli	And (Joseph) told his servants to put their stock in trade (with which they had bartered) into their saddlebags, so they should know it only when they returned to their people, in order that they might come back.
M.Khan	And [Yūsuf (Joseph)] told his servants to put their money (with which they had bought the corn) into their bags, so that they might know it when they go back to their people, in order that they might come again.
Pickthal	He said unto his young men: Place their merchandise in their saddlebags, so that they may know it when they go back to their folk, and so will come again.
Shakir	And he said to his servants: Put their money into their bags that they may recognize it when they go back to their family, so that they may come back.

فَلَمَّا رَجَعُوا إِلَىٰ أَبِيهِمْ قَالُوا يَا أَبَانَا مُنِعَ مِنَّا الْكَيْلُ فَأَرْسِلْ مَعَنَا آخَانًا نَّكَتِلْ وَإِنَّا لَهُ لَحَافِظُونَ ﴿63﴾

To	إِلَىٰ	They returned	رَجَعُوا	So when	فَلَمَّا
O our father!	يَا أَبَانَا	They said	قَالُوا	Their father	أَبِيهِمْ
Measure of grain	الْكَيْلُ	From us	مِنَّا	Has been prevented/held	مُنِعَ

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Our brother	أَخَانَا	With us	مَعَنَا	So send	فَأَرْسِلْ
For him	لَهُ	And truly we	وَأِنَّا	We shall get our measure	نَكْتَلُ
				Are guardians	لِحَافِظُونَ

Translit	<i>Falammā Raja`ū 'Ilā 'Abīhim Qālū Yā 'Abānā Muni`a Minnā Al-Kaylu Fa'arsil Ma`anā'Akhānā Naktal Wa 'Innā Lahu Lahāfiẓūna</i>
AhmedAli	پھر جب اپنے باپ کے ہاں پہنچے کہا اے باپ! ہمارا پیمانہ روک لیا گیا پس آپ ہمارے ساتھ ہمارے بھائی کو بھیج دیجئے کہ ہم پیمانہ لائیں اور بے شک ہم اس کا نگہبان ہیں
Jalandhry	جب وہ اپنے باپ کے پاس واپس گئے تو کہنے لگے کہ ابا (جب تک ہم بنیامین کو ساتھ نہ لے جائیں) ہمارے لیے غلے کی بندش کر دی گئی ہے تو ہمارے ساتھ ہمارے بھائی کو بھیج دے تاکہ ہم پھر غلہ لائیں اور ہم اس کے نگہبان ہیں
YusufAli	Now when they returned to their father, they said: "O our father! No more measure of grain shall we get (unless we take our brother): so send our brother with us, that we may get our measure; and we will indeed take every care of him."
M.Khan	So, when they returned to their father, they said: "O our father! No more measure of grain shall we get (unless we take our brother). So send our brother with us, and we shall get our measure and truly we will guard him."
Pickthal	So when they went back to their father they said: O our father! The measure is denied us, so send with us our brother that we may obtain the measure, surely we will guard him well.
Shakir	So when they returned to their father, they said: O our father, the measure is withheld from us, therefore send with us our brother, (so that) we may get the measure, and we will most surely guard him.

قَالَ هَلْ آمَنْتُمْ عَلَيْهِ إِلَّا كَمَا آمَنْتُمْ عَلَىٰ أَخِيهِ مِنْ قَبْلُ ۖ فَالَلَّهُ خَيْرٌ حَافِظًا ۖ وَهُوَ أَرْحَمُ

الرَّاحِمِينَ ﴿٦٤﴾

I entrust to you	آمَنْتُمْ	Can	هَلْ	He said	قَالَ
As	كَمَا	Except	إِلَّا	Him	عَلَيْهِ
His brother	أَخِيهِ	(on)	عَلَىٰ	I entrusted to you	آمَنْتُمْ
(is) the Best	خَيْرٌ	But Allah	فَاللَّهُ	Aforetime	مِنْ قَبْلُ ۖ
(is) Most Merciful	أَرْحَمُ	And He	وَهُوَ	To guard	حَافِظًا ۖ
				Of those who show mercy	الرَّاحِمِينَ

Translit	<i>Qāla Hal 'Āmanukum `Alayhi 'Illā Kamā 'Amintukum `Alā 'Akhīhi Min Qablu Fa-AllāhuKhayrun Ḥāfiẓāan Wa Huwa 'Arḥamu Ar-Rāḥimīna</i>
AhmedAli	کہا میں تمہارا اس پر کیا اعتبار کروں مگر وہی جیسا اس سے پہلے اس کے بھائی پر اعتبار کیا تھا سوال: بہتر نگہبان ہے اور وہ سب مہربانوں سے مہربان ہے
Jalandhry	(یعقوب نے) کہا کہ میں اس کے بارے میں تمہارا اعتبار نہیں کرتا مگر ویسا ہی جیسا اس کے بھائی کے بارے میں کیا تھا۔ سو خدا ہی بہتر نگہبان ہے۔ اور وہ سب سے زیادہ رحم کرنے والا ہے

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YusufAli	He said: "Shall I trust you with him with any result other than when I trusted you with his brother aforetime? But Allah is the best to take care (of him), and He is the Most Merciful of those who show mercy!"
M.Khan	He said: "Can I entrust him to you except as I entrusted his brother [Yûsuf (Joseph)] to you aforetime? But Allâh is the Best to guard, and He is the Most Merciful of those who show mercy."
Pickthal	He said: Can I entrust him to you save as I entrusted his brother to you aforetime? Allah is better at guarding, and He is the Most Merciful of those who show mercy.
Shakir	He said: I cannot trust in you with respect to him, except as I trusted in you with respect to his brother before; but Allah is the best Keeper, and He is the most Merciful of the merciful ones.

وَلَمَّا فَتَحُوا مَتَاعَهُمْ وَجَدُوا بِضَاعَتَهُمْ رُدَّتْ إِلَيْهِمْ ۖ قَالُوا يَا أَبَانَا مَا نَبْغِي ۚ هَذِهِ بِضَاعَتُنَا
رُدَّتْ إِلَيْنَا ۖ وَنَمِيرُ أَهْلَنَا وَنَحْفَظُ أَخَانَا وَنَزِدَادُ كَيْلَ بَعِيرٍ ۚ ذَٰلِكَ كَيْلٌ يَسِيرٌ ﴿٦٥﴾

وَلَمَّا	And when	فَتَحُوا	They opened	مَتَاعَهُمْ	Their bags
وَجَدُوا	They found	بِضَاعَتَهُمْ	Their money	رُدَّتْ	Had been returned
إِلَيْهِمْ ۖ	To them	قَالُوا	They said	يَا أَبَانَا	O our father
مَا	What	نَبْغِي ۚ	Can we desire	هَذِهِ	This
بِضَاعَتُنَا	Our money	رُدَّتْ	Has been returned	إِلَيْنَا ۖ	To us
وَنَمِيرُ	And we shall get food for	أَهْلَنَا	Our family	وَنَحْفَظُ	And we shall guard
أَخَانَا	Our brother	وَنَزِدَادُ	And add more	كَيْلَ	Measure
بَعِيرٍ ۚ	(of) camels' load	ذَٰلِكَ	This	كَيْلٌ	Quantity
يَسِيرٌ	(Is) easy				

Translit	<i>Wa Lammā Fatahū Matā'ahum Wa Jadū Bidā'atahum Ruddat 'Ilayhim Qālū Yā 'Abānā Mā Nabghī Hadhihi Bidā'atunā Ruddat 'Ilaynā Wa Namīru 'Ahlanā Wa Nahfazū 'Akhānā Wa Nazdādu Kayla Ba'īrin Dhālika Kaylun Yasīrun</i>
AhmedAli	اور جب انہوں نے اپنا اسباب کھولا انہوں نے اپنی پونجی پائی جو انہیں واپس کر دی گئی تھی کہا اے ہمارے باپ! ہمیں اور کیا چاہیے یہ ہماری پونجی ہمیں واپس کر دی گئی ہے اور اپنے گھر والوں کے لیے غلہ لائیں گے اور اپنے بھائی کی حفاظت کریں گے اور ایک اونٹ کا بوجھ اور زیادہ لائیں گے اور یہ بوجھ ملنا آسان ہے
Jalandhry	اور جب انہوں نے اپنا اسباب کھولا تو دیکھا کہ ان کا سرمایہ واپس کر دیا گیا ہے۔ کہنے لگے ابا ہمیں (اور) کیا چاہیے (دیکھیے) یہ ہماری پونجی بھی ہمیں واپس کر دی گئی ہے۔ اب ہم اپنے اہل و عیال کے لیے پھر غلہ لائیں گے اور اپنے بھائی کی نگہبانی کریں گے اور ایک بارشتر زیادہ لائیں گے (کہ) یہ غلہ جو ہم لائے ہیں تھوڑا ہے
YusufAli	Then when they opened their baggage, they found their stock in trade had been returned to them. They said: "O our father! what (more) can we desire? This our stock in trade has been returned to us: so we shall get (more) food for our family; we shall take care of our brother; and add (at the same time) a full camel's load (of grain to our provisions): this is but a small quantity."
M.Khan	And when they opened their bags, they found their money had been returned to them. They said: "O our father! What (more) can we desire? This, our money has been returned to us, so we shall get (more) food for our family, and we shall guard our brother and add one more measure of a camel's load. This quantity is easy (for

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	the king to give)."
Pickthal	And when they opened their belongings they discovered that their merchandise had been returned to them. They said: O our father! What (more) can we ask? Here is our merchandise returned to us. We shall get provision for our folk and guard our brother, and we shall have the extra measure of a camel (load). This (that we bring now) is a light measure.
Shakir	And when they opened their goods, they found their money returned to them. They said: O our father! what (more) can we desire? This is our property returned to us, and we will bring corn for our family and guard our brother, and will have in addition the measure of a camel (load); this is an easy measure.

قَالَ لَنْ أُرْسِلَهُ مَعَكُمْ حَتَّى تُؤْتُونِ مَوْثِقًا مِنَ اللَّهِ لَتَأْتُنَّنِي بِهِ إِلَّا أَنْ يُحَاطَ بِكُمْ ۖ فَلَمَّا آتَوْهُ مَوْثِقَهُمْ قَالَ اللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ ﴿٦٦﴾

Send him	أُرْسِلَهُ	I will not	لَنْ	He said	قَالَ
You give to me	تُؤْتُونِ	Until	حَتَّىٰ	With you	مَعَكُمْ
Allah's Name	اللَّهِ	(from) in	مِنْ	A solemn oath	مَوْثِقًا
Unless	إِلَّا	Him	بِهِ	That you will bring back to me	لَتَأْتُنَّنِي
Yourselves	بِكُمْ ۖ	(are) surrounded	يُحَاطَ	(that)	أَنْ
Their solemn oath	مَوْثِقَهُمْ	They gave him	آتَوْهُ	And when	فَلَمَّا
Over	عَلَىٰ	Allah	اللَّهُ	He said	قَالَ
(is) Trustee	وَكِيلٌ	We have said	نَقُولُ	What	مَا

Translit	<i>Qāla Lan 'Ursilahu Ma`akum Ĥattā Tu'utūni Mawthiqāan Mina Allāhi Lata'tunanī Bihi 'Illā 'AnYuhāṭa Bikum Falammā 'Ātawhu Mawthiqahum Qāla Allāhu `Alā Mā Naqūlu Wa Kīlun</i>
AhmedAli	کما اے ہرگز تمہارے ساتھ نہیں بھیجوں گا یہاں تک کہ مجھے الہ کا عہد دو کہ البتہ اسے میرے ہاں ضرور پہنچا دیں گے مگر یہ کہ تم سب گھر جاؤ پھر جب سب نے اسے عہد دیا کہ ہماری باتوں کا اللہ شاہد ہے
Jalandhry	(یعقوب نے) کہا جب تک تم خدا کا عہد نہ دو کہ اس کو میرے پاس (صحیح سالم) لے آؤ گے میں اسے ہرگز تمہارے ساتھ نہیں بھیجنے کا۔ مگر یہ کہ تم گھیر لیے جاؤ (یعنی بے بس ہو جاؤ تو مجبوری ہے) جب انہوں نے ان سے عہد کر لیا تو (یعقوب نے) کہا کہ جو قول و قرار ہم کر رہے ہیں اس کا خدا ضامن ہے
YusufAli	(Jacob) said: "Never will I send him with you until ye swear a solemn oath to me, in Allah's name, that ye will be sure to bring him back to me unless ye are yourselves hemmed in (and made powerless)." And when they had sworn their solemn oath, he said: "Over all that we say: be Allah the Witness and Guardian!"
M.Khan	He [Ya'qûb (Jacob)] said: "I will not send him with you until you swear a solemn oath to me in Allāh's Name, that you will bring him back to me unless you are yourselves surrounded (by enemies)," And when they had sworn their solemn oath, he said: "Allāh is the Witness over what we have said."
Pickthal	He said: I will not send him with you till ye give me an undertaking in the name of Allah that ye will bring him back to me, unless ye are surrounded. And when they gave him their undertaking he said: Allah is the Warden over what we say.
Shakir	He said: I will by no means send him with you until you give me a firm covenant in Allah's name that you will most certainly bring him back to me, unless you are completely surrounded. And when they gave him their covenant, he said: Allah is the One in Whom trust is placed as regards what we say.

وَقَالَ يَا بَنِيَّ لَا تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ وَادْخُلُوا مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ ۖ وَمَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ مِنْ شَيْءٍ ۚ إِنَّ الْحُكْمَ إِلَّا لِلَّهِ ۖ عَلَيْهِ تَوَكَّلْتُ ۖ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿٦٧﴾

Do not	لَا	O my sons!	يَا بَنِيَّ	And he said	وَقَالَ
Gate	بَابٍ	By	مِنْ	Enter	تَدْخُلُوا
By	مِنْ	But enter	وَادْخُلُوا	One	وَاحِدٍ
And cannot	وَمَا	Different	مُتَفَرِّقَةٍ ۖ	Gates	أَبْوَابٍ
Against	مِنْ	You	عَنْكُمْ	I avail	أُغْنِي
Thing	شَيْءٍ ۚ	Any	مِنْ	Allah	اللَّهِ
Only	إِلَّا	The decision (rests)	الْحُكْمَ	Verily	إِنَّ
I put my trust	تَوَكَّلْتُ ۖ	In Him	عَلَيْهِ	With Allah	لِلَّهِ ۖ
All those that put trust	الْمُتَوَكِّلُونَ	Let put their trust	فَلْيَتَوَكَّلِ	And in Him	وَعَلَيْهِ

Translit	<i>Wa Qāla Yā Banīya Lā Tadhulū Min Bābin Wāhidin Wa Adkhulū Min 'AbwābinMutaḥarriqatin Wa Mā 'Ughnī 'Ankum Mina Allāhi Min Shay'in 'Ini Al-Ḥukmu 'Illā Lillāhi 'Alayhi Tawakkaltu Wa 'Alayhi Falyatawakkali Al-Mutawakkilūna</i>
AhmedAli	اور کہا اے میرے بیٹو! ایک دروازے سے داخل نہ ہونا اور مختلف دروازوں سے داخل ہونا اور میں تمہیں اللہ کی کیسی بات سے بچا نہیں سکتا اللہ کے سوا کسی کا علم نہیں ہے اسی پر میرا بھروسہ ہے اور بھروسہ کرنے والوں کو اسی پر بھروسہ کرنا چاہئے
Jalandhry	اور ہدایت کی کہ بیٹا ایک ہی دروازے سے داخل نہ ہونا بلکہ جدا جدا دروازوں سے داخل ہونا۔ اور میں خدا کی تقدیر کو تم سے نہیں روک سکتا۔ بے شک علم اسی کا ہے میں اسی پر بھروسہ رکھتا ہوں۔ اور اہل توکل کو اسی پر بھروسہ رکھنا چاہئے
YusufAli	Further he said; "O my sons! Enter not all by one gate: enter ye by different gates. Not that I can profit you aught against Allah (with my advice): none can command except Allah: on Him do I put my trust and let all that trust put their trust on Him."
M.Khan	And he said: "O my sons! Do not enter by one gate, but enter by different gates, and I cannot avail you against Allāh at all. Verily! The decision rests only with Allāh. In him, I put my trust and let all those that trust, put their trust in Him."
Pickthal	And he said: O my sons! Go not in by one gate; go in by different gates. I can naught avail you as against Allah. Lo! the decision rests with Allah only. In Him do I put my trust, and in Him let all the trusting put their trust.
Shakir	And he said: O my sons ! do not (all) enter by one gate and enter by different gates and I cannot avail you aught against Allah; judgment is only Allah's; on Him do I rely, and on Him let those who are reliant rely.

وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ آبُوهُمْ مَا كَانُ يُغْنِي عَنْهُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِلَّا حَاجَةٌ فِي نَفْسِ يَعْقُوبَ قَضَاهَا ۚ وَإِنَّهُ لَذُو عِلْمٍ لَمَّا عَلَّمْنَاهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٦٨﴾

From where	مِنْ حَيْثُ	They entered	دَخَلُوا	And when	وَلَمَّا
Did not	مَا	Their father	أَبُوهُمْ	Ordered them	أَمَرَهُمْ

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Them	عَنْهُمْ	It avail	يُغْنِي	(was)	كَانَ
In	مِنْ	Allah	اللَّهِ	Against	مِنْ
It was a need	حَاجَةً	But	إِلَّا	The least	شَيْءٍ
Which he discharged	قَضَاهَا	Jacob's	يَعْقُوبَ	(of) inner-self	فِي نَفْسٍ
With knowledge	عِلْمٍ	Was endowed	لَدُو	And verily he	وَإِنَّهُ
But	وَلَكِنَّ	We had taught him	عَلَّمْنَاهُ	Because	لِمَا
Not	لَا	Men	النَّاسِ	Most	أَكْثَرُ
				know	يَعْلَمُونَ

Translit	<i>Wa Lammā Dakhalū Min Ḥaythu 'Amarahum 'Abūhum Mmā Kāna Yughnī 'Anhum Mmina Allāhi Min Shay'in 'Illā Ḥājatan Fī Nafsi Ya'qūba Qadāhā Wa 'Innahu Ladhū 'Ilmin Limā 'Allamnāhu Wa Lakinna 'Akthara An-Nāsi Lā Ya'lamūna</i>
AhmedAli	اور جب کہ اسی طرح داخل ہوئے جس طرح ان کے باپ نے علم دیا تھا انہیں اللہ کی کسی بات سے کچھ نہ بچا سکتا تھا مگر یعقوب کے دل میں ایک خواہش تھی جسے اس نے پورا کیا اور وہ تو ہمارے سکھانے سے علم والا تھا لیکن اکثر آدمی نہیں جانتے
Jalandhry	اور جب وہ ان مقامات سے داخل ہوئے جہاں جہاں سے (داخل ہونے کے لیے) باپ نے ان سے کہا تھا تو وہ تدبیر خدا کے علم کو ذرا بھی نہیں ٹال سکتی تھی ہاں وہ یعقوب کے دل کی خواہش تھی جو انہوں نے پوری کی تھی۔ اور بے شک وہ صاحب علم تھے کیونکہ ہم نے ان کو علم سکھایا تھا لیکن اکثر لوگ نہیں جانتے
YusufAli	And when they entered in the manner their father had enjoined it did not profit them in the least against (the Plan of) Allah: it was but a necessity of Jacob's soul, which he discharged. For he was by Our instruction, full of knowledge (and experience): but most men know not.
M.Khan	And when they entered according to their father's advice, it did not avail them in the least against (the Will of) Allāh, it was but a need of Ya'qūb's (Jacob) inner-self which he discharged. And verily, he was endowed with knowledge because We had taught him, but most men know not
Pickthal	And when they entered in the manner which their father had enjoined, it would have naught availed them as against Allah; it was but a need of Jacob's soul which he thus satisfied; and lo! he was a lord of knowledge because We had taught him; but most of mankind know not.
Shakir	And when they had entered as their father had bidden them, it did not avail them aught against Allah, but (it was only) a desire in the soul of Yaqoub which he satisfied; and surely he was possessed of knowledge because We had given him knowledge, but most people do not know.

وَلَمَّا دَخَلُوا عَلَى يُوسُفَ آوَىٰ إِلَيْهِ أَخَاهُ ۖ قَالَ إِنِّي أَنَا أَخُوكَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَعْمَلُونَ

﴿69﴾

Before	عَلَىٰ	They went in	دَخَلُوا	And when	وَلَمَّا
To himself	إِلَيْهِ	He betook	آوَىٰ	Joseph	يُوسُفَ
Verily	إِنِّي	And said	قَالَ	His brother	أَخَاهُ ۖ
So not	فَلَا	Your brother	أَخُوكَ	I (am)	أَنَا

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They used	كَانُوا	For what	بِمَا	Grieve	تَبْتَئِسْ
				To do	يَعْمَلُونَ

Translit	<i>Wa Lammā Dakhalū `Alā Yūsufa `Awā `Ilayhi `Akhāhu Qāla `Innī `Anā `Akhūka Falā Tabta'is Bimā Kānū Ya`malūna</i>				
AhmedAli	اور جب وہ یوسف کے پاس گئے تو اس نے اپنے بھائی کو اپنے پاس جگہ دی کہا کہ بے شک میں تیرا بھائی ہوں پس جو کچھ یہ کرتے رہے میں اس پر غم نہ کر				
Jalandhry	اور جب وہ لوگ یوسف کے پاس پہنچے تو یوسف نے اپنے حقیقی بھائی کو اپنے پاس جگہ دی اور کہا کہ میں تمہارا بھائی ہوں تو جو سلوک یہ (ہمارے ساتھ) کرتے رہے میں اس پر افسوس نہ کرنا				
YusufAli	Now when they came into Joseph's presence, he received his (full) brother to stay with him. He said (to him): "Behold! I am thy (own) brother; so grieve not at aught of their doings."				
M.Khan	And when they went in before Yūsuf (Joseph), he took his brother (Benjamin) to himself and said: "Verily! I am your brother, so grieve not for what they used to do."				
Pickthal	And when they went in before Joseph, he took his brother unto him, saying: Lo! I, even I, am thy brother, therefore sorrow not for what they did.				
Shakir	And when they went in to Yusuf. he lodged his brother with himself, saying: I am your brother, therefore grieve not at what they do.				

فَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ جَعَلَ السَّقَايَةَ فِي رَحْلِ أَخِيهِ ثُمَّ أَذَّنَ مُؤَذِّنٌ أَيَّتُهَا الْعِيرُ إِنَّكُمْ لَسَارِقُونَ

﴿70﴾

With their provision	بِجَهَّازِهِمْ	He had furnished them forth	جَهَّزَهُمْ	So when	فَلَمَّا
Into	فِي	The bowl	السَّقَايَةَ	He put	جَعَلَ
Then	ثُمَّ	His brother's	أَخِيهِ	Bag	رَحْلِ
O you	أَيَّتُهَا	A crier	مُؤَذِّنٌ	Cried	أَذَّنَ
(are) thieves	لَسَارِقُونَ	Surely you	إِنَّكُمْ	(in) the caravan	الْعِيرُ

Translit	<i>Falammā Jahhazahum Bijahāzihim Ja`ala As-Siqāyata Fī Raḥli `Akhīhi Thumma `Adhdhana Mu`uadhdhinun `Ayyatuhā Al-`Iru `Innakum Lasāriqūna</i>				
AhmedAli	پھر جب یوسف نے اس کا سامان تیار کر دیا تو اپنے بھائی کے اسباب میں کھڑا رکھ دیا پھر پکارے نے والے نے پکارا اے قافلہ والو! بے شک تم الہیتہ پتور ہو				
Jalandhry	جب ان کا اسباب تیار کر دیا تو اپنے بھائی کے شلیتے میں گلاس رکھ دیا اور پھر (جب وہ آبادی سے باہر نکل گئے تو) ایک پکارنے والے نے آواز دی کہ قافلہ والو تم تو پتور ہو				
YusufAli	At length when he had furnished them forth with provisions (suitable) for them, he put the drinking cup into his brother's saddlebag. Then shouted out a Crier: "O ye (in) the Caravan! Behold! ye are thieves, without doubt!"				
M.Khan	So when he had furnished them forth with their provisions, he put the (golden) bowl into his brother's bag, Then a crier cried: "O you (in) the caravan! Surely, you are thieves!"				
Pickthal	And when he provided them with their provision, he put the drinking-cup in his brother's saddlebag, and then a crier cried: O camel-riders! Lo! ye are surely thieves!				
Shakir	So when he furnished them with their provisions, (someone) placed the drinking cup in his brother's bag. Then				

a crier cried out: O caravan! you are most surely thieves.

قَالُوا وَأَقْبَلُوا عَلَيْهِمْ مَاذَا تَفْقِدُونَ ﴿٧١﴾

Them	عَلَيْهِمْ	Turning towards	وَأَقْبَلُوا	They said	قَالُوا
		That you have lost	تَفْقِدُونَ	What is it?	مَاذَا

Translit	Qālū Wa 'Aqbalū `Alayhim Mādhā Tafqidūna				
AhmedAli	اس کی طرف متوجہ ہو کر کہنے لگے تمہاری کیا چیز کم ہو گئی ہے				
Jalandhry	وہ ان کی طرف متوجہ ہو کر کہنے لگے تمہاری کیا چیز کھوئی گئی ہے				
YusufAli	They said; turning towards them: "What is it that ye miss?"				
M.Khan	They, turning towards them, said: "What is it that you have lost?"				
Pickthal	They cried, coming toward them: What is it ye have lost?				
Shakir	They said while they were facing them: What is it that you miss?				

قَالُوا نَفَقْدُ صَوَاعَ الْمَلِكِ وَلِمَنْ جَاءَ بِهِ حِمْلُ بَعِيرٍ وَأَنَا بِهِ زَعِيمٌ ﴿٧٢﴾

The bowl	صَوَاعَ	We have lost	نَفَقْدُ	They said	قَالُوا
Who produces	جَاءَ	And for him	وَلِمَنْ	(of) the king	الْمَلِكِ
(of) camel	بَعِيرٍ	(is) a load	حِمْلُ	It	بِهِ
Will be bound	زَعِيمٌ	By it	بِهِ	And I	وَأَنَا

Translit	Qālū Naḥqidu Ṣuwā'a Al-Maliki Wa Liman Jā'a Bihi Ḥimlu Ba'īrin Wa 'Anā Bihi Za'īmun				
AhmedAli	انہوں نے کہا ہمیں بادشاہ کا کٹورا نہیں ملتا جو اسے لائے گا ایک اونٹ بھر کا غلہ پائے گا اور میں اس کا ضامن ہوں				
Jalandhry	وہ بولے کہ بادشاہ (کے پانی پینے) کا گلاس کھویا گیا ہے اور جو شخص اس کو لے آئے اس کے لیے ایک بارشتر (انعام) اور میں اس کا ضامن ہوں				
YusufAli	They said: "We miss the great beaker of the king; for him who produces, it is (the reward of) a camel-load; I will be bound by it."				
M.Khan	They said: "We have lost the (golden) bowl of the king and for him who produces it is (the reward of) a camel load; I will be bound by it."				
Pickthal	They said: We have lost the king's cup, and he who bringeth it shall have a camel-load, and I (said Joseph) am answerable for it.				
Shakir	They said: We miss the king's drinking cup, and he who shall bring it shall have a camel-load and I am responsible for it.				

قَالُوا تَاللَّهِ لَقَدْ عَلِمْتُمْ مَا جِئْنَا لِنُفْسِدَ فِي الْأَرْضِ وَمَا كُنَّا سَارِقِينَ ﴿٧٣﴾

Indeed	لَقَدْ	By Allah	تَاللَّهِ	They said	قَالُوا
We came	جِئْنَا	Not	مَا	You know	عَلِمْتُمْ

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The land	الأرض	In	في	A make mischief	لِنُفْسِدَ
(are) thieves	سَارِقِينَ	we	كُنَّا	And not	وَمَا

Translit	Qālū Ta-Allāhi Laqad `Alimtum Mā Ji'nā Linuṣṣida Fī Al-'Ardī Wa Mā Kunnā Sāriqīna				
AhmedAli	انہوں نے کہا اللہ کی قسم تمہیں معلوم ہے ہم اس ملک میں شرارت کرنے کے لیے نہیں آئے اور نہ ہم کبھی چور تھے				
Jalandhry	وہ کہنے لگے کہ خدا کی قسم تم کو معلوم ہے کہ ہم (اس) ملک میں اس لیے نہیں آئے کہ خرابی کریں اور نہ ہم چوری کیا کرتے ہیں				
YusufAli	(The brothers) said: "By Allah! well ye know that we came not to make mischief in the land, and we are no thieves!"				
M.Khan	They said: "By Allāh! Indeed you know that we came not to make mischief in the land, and we are no thieves!"				
Pickthal	They said: By Allah, well ye know we came not to do evil in the land, and are no thieves.				
Shakir	They said: By Allah! you know for certain that we have not come to make mischief in the land, and we are not thieves.				

قَالُوا فَمَا جَزَاؤُهُ إِنْ كُنْتُمْ كَاذِبِينَ ﴿74﴾

(shall be) the penalty of him	جَزَاؤُهُ	What then	فَمَا	They said	قَالُوا
(are) liars	كَاذِبِينَ	You	كُنْتُمْ	If	إِنْ

Translit	Qālū Famā Jazā'uuhu 'In Kuntum Kādhībīna				
AhmedAli	انہوں نے کہا پھر اس کی کیا سزا ہے اگر تم جھوٹے نکلے				
Jalandhry	بولے کہ اگر تم جھوٹے نکلے (یعنی چوری ثابت ہوئی) تو اس کی سزا کیا				
YusufAli	(The Egyptians) said: "What then shall be the penalty of this, if ye are (proved) to have lied?"				
M.Khan	They [Yūsuf's (Joseph) men] said: "What then shall be the penalty of him, if you are (proved to be) liars."				
Pickthal	They said: And what shall be the penalty for it, if ye prove liars?				
Shakir	They said: But what shall be the requital of this, if you are liars?				

قَالُوا جَزَاؤُهُ مَنْ وَجَدَ فِي رَحْلِهِ فَهُوَ جَزَاؤُهُ ۚ كَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿75﴾

Who	مَنْ	His penalty	جَزَاؤُهُ	They said	قَالُوا
His bag	رَحْلِهِ	In	فِي	It is found	وُجِدَ
Thus	كَذَلِكَ	Is his punishment	جَزَاؤُهُ ۚ	Then it	فَهُوَ
		The wrong-doers	الظَّالِمِينَ	We punish	نَجْزِي

Translit	Qālū Jazā'uuhu Man Wujida Fī Raḥlihi Fahuwa Jazā'uuhu Kadhālika Najzī Aẓ-Ẓālimīna				
AhmedAli	انہوں نے کہا اس کی سزا یہ ہے کہ جس کے اسباب میں سے پایا جائے پس وہی اس کے بدلہ میں جائے ہم ظالموں کو یہی سزا دیتے ہیں				
Jalandhry	انہوں نے کہا کہ اس کی سزا یہ ہے کہ جس کے ثلثیت میں وہ دستیاب ہو وہی اس کا بدلہ قرار دیا جائے ہم ظالموں کو یہی سزا دیا کرتے ہیں				
YusufAli	They said: "The penalty should be that he in whose saddle bag it is found, should be held (as bondman) to				

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	atone for the (crime). Thus it is we punish the wrongdoers!"
M.Khan	They [Yûsuf's (Joseph) brothers] said: "His penalty should be that he, in whose bag it is found, should be held for the punishment (of the crime). Thus we punish the Zâlimûn (wrong-doers)!"
Pickthal	They said: The penalty for it! He in whose bag (the cup) is found, he is the penalty for it. Thus we requite wrong-doers.
Shakir	They said: The requital of this is that the person in whose bag it is found shall himself be (held for) the satisfaction thereof; thus do we punish the wrongdoers.

فَبَدَأَ بِأَوْعِيَّتِهِمْ قَبْلَ وِعَاءِ أَخِيهِ ثُمَّ اسْتَخْرَجَهَا مِنْ وِعَاءِ أَخِيهِ ۖ كَذَلِكَ كِدْنَا لِيُوسُفَ ۚ مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ ۚ نَرْفَعُ دَرَجَاتٍ مَن نَّشَاءُ ۚ وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ ﴿٧٦﴾

Before	قَبْلَ	In their bags	بِأَوْعِيَّتِهِمْ	So he began (the search)	فَبَدَأَ
Then	ثُمَّ	(of) his brother	أَخِيهِ	The bag	وِعَاءَ
Bag	وِعَاءَ	Of	مِنْ	He brought it out	اسْتَخْرَجَهَا
Did We plan	كَذَلِكَ	Thus	كَذَلِكَ	His brother's	أَخِيهِ ۚ
He could	كَانَ	Not	مَا	For Joseph	لِيُوسُفَ ۚ
By	فِي	His brother	أَخَاهُ	Take	لِيَأْخُذَ
Except	إِلَّا	(of) the king	الْمَلِكِ	The law	دِينِ
Allah	اللَّهُ ۚ	Willed it	يَشَاءَ	That	أَنْ
Whom	مَنْ	To degrees	دَرَجَاتٍ	We raise	نَرْفَعُ
All	كُلِّ	But over	وَفَوْقَ	We will	نَشَاءُ ۚ
(is) the All-Knowing	عَلِيمٌ	Knowledge	عِلْمٍ	Those endowed with	ذِي

Translit	<i>Fabada'a Bi'aw`iyatihim Qabla Wi`ā'i 'Akhīhi Thumma Astakhrajahā Min Wi`ā'i 'Akhīhi Kadhālika Kidnā Liyūsufā Mā Kāna Liya'khudha 'Akhāhu Fī Dīni Al-Maliki 'Illā 'An Yashā'aAllāhu Narfa`u Darajātīn Man Nashā'u Wa Fawqa Kulli Dhī 'Ilmin `Alīmun</i>
AhmedAli	پھر یوسف نے اپنے بھائی کے اسباب سے پہلے ان کے اسباب دیکھنے شروع کیے پھر وہ کھڑا اپنے بھائی کے اسباب سے نکالا ہم نے یوسف کو ایسی تدبیر بتائی تھی بادشاہ کے قانون سے تو وہ اپنے بھائی کو ہرگز نہ لے سکتا تھا مگر یہ کہ اللہ چاہے ہم جس کے چاہیں درجے بلند کرتے ہیں اور ہر ایک دانا سے بڑھ کر دوسرا دانا ہے
Jalandhry	پھر یوسف نے اپنے بھائی کے شلیت سے پہلے ان کے شلیتوں کو دیکھنا شروع کیا پھر اپنے بھائی کے شلیت میں سے اس کو نکال لیا۔ اس طرح ہم نے یوسف کے لیے تدبیر کی (ورنہ) بادشاہ کے قانون کے مطابق وہ مشیت خدا کے سوا اپنے بھائی کو لے نہیں سکتے تھے۔ ہم جس کے لیے چاہتے ہیں درجے بلند کرتے ہیں۔ اور ہر علم والے سے دوسرا علم والا بڑھ کر ہے
YusufAli	So he began (the search) with their baggage, before (he came to) the baggage of his brother: at length He brought it out of his brother's baggage. Thus did We plan for Joseph. He could not take his brother by the law

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	of the king except that Allah willed it (so). We raise to degrees (of wisdom) whom We please: but over all endowed with knowledge is One, the All-Knowing.
M.Khan	So he [Yûsuf (Joseph)] began (the search) in their bags before the bag of his brother. Then he brought it out of his brother's bag. Thus did We plan for Yûsuf (Joseph). He could not take his brother by the law of the king (as a slave), except that Allâh willed it. (So Allâh made the brothers to bind themselves with their way of "punishment, i.e. enslaving of a thief.") We raise to degrees whom We will, but over all those endowed with knowledge is the All-Knowing (Allâh)
Pickthal	Then he (Joseph) began the search with their bags before his brother's bag, then he produced it from his brother's bag. Thus did We contrive for Joseph. He could not have taken his brother according to the king's law unless Allah willed. We raise by grades (of mercy) whom We will, and over every lord of knowledge there is one more knowing.
Shakir	So he began with their sacks before the sack of his brother, then he brought it out from his brother's sack. Thus did We plan for the sake of Yusuf; it was not (lawful) that he should take his brother under the king's law unless Allah pleased; We raise the degrees of whomsoever We please, and above every one possessed of knowledge is the All-knowing one.

﴿قَالُوا إِن يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ ۚ فَأَسَرَّهَا يُوسُفُ فِي نَفْسِهِ وَلَمْ يُبْدِهَا لَهُمْ ۚ قَالَ أَنْتُمْ شَرُّ مَكَانًا ۚ وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ﴾ 77

قَالُوا	They said	إِنْ	If	يَسْرِقْ	He steals
فَقَدْ	Verily	سَرَقَ	Did steal	أَخٌ	A brother
لَهُ	Of his	مِنْ قَبْلُ ۚ	Before	فَأَسَرَّهَا	But these things did keep
يُوسُفُ	Joseph	فِي	In	نَفْسِهِ	Himself
وَلَمْ	Not	يُبْدِهَا	Revealing (the secrets)	لَهُمْ ۚ	To them
قَالَ	He said	أَنْتُمْ	You	شَرُّ	(Are) in worst
مَكَانًا ۚ	Case	وَاللَّهُ	And Allah	أَعْلَمُ	Knows best (the truth)
بِمَا	Of what	تَصِفُونَ	You assert		

Translit	<i>Qālū 'In Yasriq Faqad Saraqa 'Akhun Lahu Min Qablu Fa'asarrāhā Yūsufu Fī Nafsihi Wa LamYubdiha Lahum Qāla 'Antum Sharrun Makānān Wa Allāhu 'A'lamu Bimā Taṣifūna</i>
AhmedAli	انہوں نے کہا اگر اس نے چوری کی ہے تو اس سے پہلے اس کے بھائی نے بھی چوری کی تھی تب یوسف نے اپنے دل میں آہستہ سے کہا اور انہیں نہیں بتایا کہ تم درجے میں بدتر ہو اور اللہ خوب جانتا ہے جو کچھ تم بیان کرتے ہو
Jalandhry	(برادران یوسف نے) کہا کہ اگر اس نے چوری کی ہو تو (کچھ عجب نہیں کہ) اس کے ایک بھائی نے بھی پہلے چوری کی تھی یوسف نے اس بات کو اپنے دل میں مخفی رکھا اور ان پر ظاہر نہ ہونے دیا (اور) کہا کہ تم بڑے بدقاش ہو۔ اور جو تم بیان کرتے ہو خدا اسے خوب جانتا ہے
YusufAli	They said: "If he steals, there was a brother of his who did steal before (him)." But these things did Joseph keep locked in his heart, revealing not the secrets to them. he (simply) said (to himself): "Ye are the worse situated; and Allah knoweth best the truth of what ye assert!"
M.Khan	They [(Yûsuf's (Joseph) brothers)] said: "If he steals, there was a brother of his [Yûsuf (Joseph)] who did steal before (him)." But these things did Yûsuf (Joseph) keep in himself, revealing not the secrets to them. He said (within himself): "You are in worst case, and Allâh is the Best Knower of that which you discribe!"

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Pickthal	They said: If he stealeth, a brother of his stole before. But Joseph kept it secret in his soul and revealed it not unto them. He said (within himself): Ye are in worse case, and Allah knoweth best (the truth of) that which ye allege.
Shakir	They said: If he steal, a brother of his did indeed steal before; but Yusuf kept it secret in his heart and did not disclose it to them. He said: You are in an evil condition and Allah knows best what you state.

قَالُوا يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا فَخُذْ أَحَدَنَا مَكَانَهُ ۖ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ

﴿78﴾

Mighty one	الْعَزِيزُ	O	يَا أَيُّهَا	They said	قَالُوا
Father	أَبًا	He has	لَهُ	Verily	إِنَّ
So take	فَخُذْ	Very	كَبِيرًا	Old	شَيْخًا
Indeed we	إِنَّا	In his place	مَكَانَهُ ۖ	One of us	أَحَدَنَا
The good-doers	الْمُحْسِنِينَ	(are) (one) of	مِنْ	Think you	نَرَاكَ

Translit	<i>Qālū Yā 'Ayyuhā Al-'Azīzu 'Inna Lahu 'Abāan Shaykhāan Kabīrāan Fakhudh 'Aḥadanā Makānahu 'Innā Narāka Mina Al-Muhsinīna</i>
AhmedAli	انہوں نے کہا اے عزیز! بے شک اس کا باپ بوڑھا بڑی عمر کا ہے سو اسکی جگہ ہم میں سے ایک کو رکھ لے ہم تم کو احسان کرنے والا دیکھتے ہیں
Jalandhry	وہ کہنے لگے کہ اے عزیز! اس کے والد بہت بوڑھے ہیں (اور اس سے بہت محبت رکھتے ہیں) تو (اس کو چھوڑ دیجئے اور) اس کی جگہ ہم میں سے کسی کو رکھ لیجئے۔ ہم دیکھتے ہیں کہ آپ احسان کرنے والے ہیں
YusufAli	They said: "O exalted one! Behold! he has a father, aged and venerable, (who will grieve for him): so take one of us in his place: for we see that thou art (gracious) in doing good."
M.Khan	They said: "O ruler of the land! Verily, he has an old father (who will grieve for him); so take one of us in his place. Indeed we think that you are one of the Muhsinūn (good-doers - see foot note of V.2:112)."
Pickthal	They said: O ruler of the land! Lo! he hath a very aged father, so take one of us instead of him. Lo! we behold thee of those who do kindness.
Shakir	They said: O chief! he has a father, a very old man, therefore retain one of us in his stead; surely we see you to be of the doers of good.

قَالَ مَعَاذَ اللَّهِ أَنْ نَأْخُذَ إِلَّا مَنْ وَجَدْنَا مَتَاعَنَا عِنْدَهُ إِنَّا إِذًا لَظَالِمُونَ ﴿79﴾

Allah	اللَّهُ	Forbid	مَعَاذَ	He said	قَالَ
(anyone) but	إِلَّا	We should take	نَأْخُذَ	That	أَنْ
Our properly	مَتَاعَنَا	We found	وَجَدْنَا	Him	مَنْ
then	إِذَا	Indeed we	إِنَّا	With him	عِنْدَهُ
				(should be) wrong-doers	لَظَالِمُونَ

Translit	<i>Qāla Ma `ādha Allāhi 'An Na'khudha 'Illā Man Wajadnā Matā`anā 'Indahu 'Innā 'IdhāanLaẓālīmūna</i>
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AhmedAli	کمال اللہ کی پناہ کہ ہم بجز اس کے جس کے پاس اپنا اسباب پایا کسی اور کو پکڑیں تب تو ہم بڑے ظالم ہیں
Jalandhry	(یوسف نے) کہا کہ خدا پناہ میں رکھے کہ جس شخص کے پاس ہم نے اپنی چیز پائی ہے اس کے سوا کسی اور کو پکڑ لیں ایسا کریں تو ہم (بڑے) بے انصاف ہیں
YusufAli	He said: "Allah forbid that we take other than him with whom we found our property: indeed (if we did so) we should be acting wrongfully."
M.Khan	He said: "Allâh forbid, that we should take anyone but him with whom we found our property. Indeed (if we did so), we should be Zâlimûn (wrong-doers)."
Pickthal	He said: Allah forbid that we should seize save him with whom we found our property; then truly we should be wrong-doers.
Shakir	He said: Allah protect us that we should seize other than him with whom we found our property, for then most surely we would be unjust.

فَلَمَّا اسْتِیَاسُوا مِنْهُ خَلَصُوا نَجِيًّا ۖ قَالَ كَبِيرُهُمْ اَلَمْ تَعْلَمُوْا اَنَّ اَبَاكُمْ قَدْ اَخَذَ عَلَیْكُمْ مَوْثِقًا
مِّنَ اللّٰهِ وَمِنْ قَبْلُ مَا فَرَّطْتُمْ فِیْ یُّوسُفَ ۖ فَلَنْ اُبْرَحَ الْاَرْضَ حَتّٰی یَاْذَنَ لِیْ اَبِیْ اَوْ یَحْكُمَ
اللّٰهُ لِیْ ۖ وَهُوَ خَيْرُ الْحَاكِمِیْنَ ﴿۸۰﴾

Of him	مِنْهُ	They despaired	اسْتِیَاسُوا	So when	فَلَمَّا
Said	قَالَ	In private	نَجِيًّا ۖ	They held a conference	خَلَصُوا
Know you	تَعْلَمُوْا	Did not	اَلَمْ	The eldest among them	كَبِيرُهُمْ
Took	اَخَذَ	Indeed	قَدْ	That your father	اَنَّ اَبَاكُمْ
In	مِنْ	An oath	مَوْثِقًا	From you	عَلَيْكُمْ
This	مَا	And before	وَمِنْ قَبْلُ	Allah's Name	اللّٰهُ
Joseph	یُّوسُفَ ۖ	With	فِیْ	You did fail in your duty	فَرَّطْتُمْ
This land	الْاَرْضَ	I leave	اُبْرَحَ	Therefore will never	فَلَنْ
Me	لِیْ	Permits	یَاْذَنَ	Until	حَتّٰی
Decides	یَحْكُمَ	Or	اَوْ	My father	اَبِیْ
And He	وَهُوَ	My case	لِیْ ۖ	Allah	اللّٰهُ
		Of the judges	الْحَاكِمِیْنَ	(is) the Best	خَيْرُ

Translit	<i>Falammā Astay'asū Minhu Khalaṣū Najīyāan Qāla Kabīruhum 'Alam Ta'lamū 'Anna 'AbākumQad 'Akhadha 'Alaykum Mawthiqāan Mina Allāhi Wa Min Qablu Mā Farraṭtum Fī YūsufaFalan 'Abraha Al-'Arḍa Hattā Ya'dhana Lī 'Abī 'Aw Yahkuma Allāhu Lī Wa Huwa Khayru Al-Hākimīna</i>
AhmedAli	پھر جب اس سے ناامید ہوئے مشورہ کرنے کے لیے اکیلے ہو بیٹھے ان میں سے بڑے نے کہا کیا تمہیں معلوم نہیں کہ تمہارے باپ نے تم سے اللہ کا عہد لیا تھا اور پہلے جو یوسف کے حق میں قصور کر چکے ہو سو میں تو اس ملک سے ہرگز نہیں جاؤں گا یہاں تک کہ میرا باپ مجھے حکم دے یا میرے لیے اللہ کوئی

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	عالم فرمائے اور وہ بہتر فیصلہ کرنے والا ہے
Jalandhry	جب وہ اس سے ناامید ہو گئے تو الگ ہو کر صلاح کرنے لگے۔ سب سے بڑے نے کہا کیا تم نہیں جانتے کہ تمہارے والد نے تم سے خدا کا عہد لیا ہے اور اس سے پہلے بھی تم یوسف کے بارے میں قصور کر چکے ہو تو جب تک والد صاحب مجھے علم نہ دیں میں تو اس جگہ سے ہلنے کا نہیں یا خدا میرے لیے کوئی اور تدبیر کرے۔ اور وہ سب سے بہتر فیصلہ کرنے والا ہے
YusufAli	Now when they saw no hope of his (yielding), they held a conference in private. The leader among them said: "Know ye not that your father did take an oath from you in Allah's name, and how before this ye did fail in your duty with Joseph? Therefore will I not leave this, land until my father permits me, or Allah commands me; and He is the best to command.
M.Khan	So, when they despaired of him, they held a conference in private. The eldest among them said: "Know you not that your father did take an oath from you in Allāh's Name, and before this you did fail in your duty with Yūsuf (Joseph)? Therefore I will not leave this land until my father permits me, or Allāh decides my case (by releasing Benjamin) and He is the Best of the judges.
Pickthal	So, When they despaired of (moving) him, they conferred together apart. The eldest of them said: Know ye not how your father took an undertaking from you in Allah's name and how ye failed in the case of Joseph aforetime? Therefore I shall not go forth from the land until my father giveth leave or Allah judgeth for me. He is the Best of Judges.
Shakir	Then when they despaired of him, they retired, conferring privately together. The eldest of them said: Do you not know that your father took from you a covenant in Allah's name, and how you fell short of your duty with respect to Yusuf before? Therefore I will by no means depart from this land until my father permits me or Allah decides for me, and He is the best of the judges:

ارْجِعُوا إِلَىٰ آبَائِكُمْ فَقُولُوا يَا أَبَانَا إِنَّ ابْنَكَ سَرَقَ وَمَا شَهِدْنَا إِلَّا بِمَا عَلَّمَنَا وَمَا كُنَّا لِلْغَيْبِ

حَافِظِينَ ﴿81﴾

Your father	أَبَائِكُمْ	To	إِلَىٰ	Return	ارْجِعُوا
Verily	إِنَّ	O our father	يَا أَبَانَا	And say	فَقُولُوا
And not	وَمَا	Has stolen	سَرَقَ	Your son	ابْنَكَ
According to what	بِمَا	Except	إِلَّا	We testify	شَهِدْنَا
We could	كُنَّا	And not	وَمَا	We know	عَلَّمْنَا
		Be guardians	حَافِظِينَ	The Unseen	لِلْغَيْبِ

Translit	Arji`ū 'Ilā 'Abikum Faqūlū Yā 'Abānā 'Inna Abnaka Saraqa Wa Mā Shahidnā 'Illā Bimā `Alimnā Wa Mā Kunnā Lilghaybi Hāfīẓīna
AhmedAli	تم اپنے باپ کے پاس لوٹ جاؤ اور کہو اے ہمارے باپ! تیرے بیٹے نے چوری کی اور ہم نے وہی کہا تھا جس کا ہمیں علم تھا اور ہمیں غیب کی خبر نہ تھی
Jalandhry	تم سب والد صاحب کے پاس واپس جاؤ اور کہو کہ ابا آپ کے صاحبزادے نے (وہاں جا کر) چوری کی۔ اور ہم نے اپنی دانست کے مطابق آپ سے (اس کے لے آنے کا) عہد کیا تھا مگر ہم غیب کی باتوں کو جاننے اور یاد رکھنے والے تو نہیں تھے
YusufAli	"Turn ye back to your father, and say `O our father! behold! thy son committed theft: we bear witness only to what we know, and we could not well guard against the unseen!"
M.Khan	"Return to your father and say, 'O our father! Verily, your son (Benjamin) has stolen, and we testify not except

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	according to what we know, and we could not know the unseen!
Pickthal	Return unto your father and say: O our father! Lo! thy son hath stolen. We testify only to that which we know; we are not guardians of the Unseen.
Shakir	Go back to your father and say: O our father! surely your son committed theft, and we do not bear witness except to what we have known, and we could not keep watch over the unseen:

وَاسْأَلِ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعِيرَ الَّتِي أَقْبَلْنَا فِيهَا ۖ وَإِنَّا لَصَادِقُونَ ﴿٨٢﴾

Where	الَّتِي	The town	الْقَرْيَةَ	And ask	وَاسْأَلِ
And the carvan	وَالْعِيرَ	In it	فِيهَا	We have been	كُنَّا
In	فِيهَا ۖ	We returned	أَقْبَلْنَا	Which	الَّتِي
		(are) telling the truth	لَصَادِقُونَ	And indeed we	وَإِنَّا

Translit	Wa As'ali Al-Qaryata Allatī Kunnā Fīhā Wa Al-`Īra Allatī 'Aqbalnā Fīhā Wa 'Innā Laṣādiqūna
AhmedAli	اور اس گاؤں سے پوچھ لیجئے جس میں ہم تھے اور اس قافلہ سے بھی جس میں ہم آئے ہیں اور بے شک ہم سچے ہیں
Jalandhry	اور جس بستی میں ہم (ٹھہرے) تھے وہاں سے (یعنی اہل مصر سے) اور جس قافلے میں آئے ہیں اس سے دریافت کر لیجئے اور ہم اس بیان میں بالکل سچے ہیں
YusufAli	"Ask at the town where we have been and the caravan in which we returned, and (you will find) we are indeed telling the truth."
M.Khan	"And ask (the people of) the town where we have been, and the caravan in which we returned, and indeed we are telling the truth."
Pickthal	Ask the township where we were, and the caravan with which we travelled hither. Lo! we speak the truth.
Shakir	And inquire in the town in which we were and the caravan with which we proceeded, and most surely we are truthful.

قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا ۖ فَصَبْرٌ جَمِيلٌ ۖ عَسَى اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا ۚ إِنَّهُ

هُوَ الْعَلِيمُ الْحَكِيمُ ﴿٨٣﴾

Have beguiled	سَوَّلَتْ	But	بَلْ	He said	قَالَ
(into) something	أَمْرًا ۖ	Your ownself	أَنْفُسُكُمْ	You	لَكُمْ
May be	عَسَى	(is) most fitting	جَمِيلٌ ۖ	So patience	فَصَبْرٌ
Bring to me	يَأْتِيَنِي	Will	أَنْ	Allah	اللَّهُ
Truly He	إِنَّهُ	All	جَمِيعًا ۚ	Them	بِهِمْ
The All-Wise	الْحَكِيمُ	(is) the All-Knowing	الْعَلِيمُ	He	هُوَ

Translit	Qāla Bal Sawwalat Lakum 'Anfusukum 'Amrāan Faṣabrun Jamīlun `Asā Allāhu 'An Ya'tiyānī Bihim Jamī`āan Innahu Huwa Al-`Alīmu Al-Ḥakīmu
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AhmedAli	کما بلکہ تم نے دل سے ایک بات بنالی ہے اب صبر ہی بہتر ہے اللہ سے امید ہے کہ شاید اللہ ان سب کو میرے پاس لے آئے وہی جاننے والا حکمت والا ہے
Jalandhry	(جب انہوں نے یہ بات یعقوب سے آکر کہی تو) انہوں نے کہا کہ (حقیقت یوں نہیں ہے) بلکہ یہ بات تم نے اپنے دل سے بنالی ہے تو صبر ہی بہتر ہے۔ عجب نہیں کہ خدا ان سب کو میرے پاس لے آئے۔ بے شک وہ دانا (اور) حکمت والا ہے
YusufAli	Jacob said: "Nay, but ye have yourselves contrived a story (good enough) for you. So patience is most fitting (for me). Maybe Allah will bring them (back) all to me (in the end): for He is indeed full of knowledge and wisdom."
M.Khan	He [Ya'qûb (Jacob)] said: "Nay, but your ownselves have beguiled you into something. So patience is most fitting (for me). May be Allâh will bring them (back) all to me. Truly He! only He is All-Knowing, All-Wise."
Pickthal	(And when they came unto their father and had spoken thus to him) he said: Nay, but your minds have beguiled you into something. (My course is) comely patience! It may be that Allah will bring them all unto me. Lo! He, only He, is the Knower, the Wise.
Shakir	He (Yaqoub) said: Nay, your souls have made a matter light for you, so patience is good; maybe Allah will bring them all together to me; surely He is the Knowing, the Wise.

وَتَوَلَّى عَنْهُمْ وَقَالَ يَا أَسَفَى عَلَى يُوسُفَ وَابْيَضَّتْ عَيْنَاهُ مِنَ الْحُزَنِ فَهُوَ كَظِيمٌ ﴿٨٤﴾

And said	وَقَالَ	From them	عَنْهُمْ	And he turned away	وَتَوَلَّى
Joseph	يُوسُفَ	For	عَلَى	Alas myself	يَا أَسَفَى
Because of	مِنْ	His eyes	عَيْنَاهُ	We were whitened	وَابْيَضَّتْ
Was suppressing	كَظِيمٌ	That he	فَهُوَ	The sorrow	الْحُزَنِ

Translit	Wa Tawallá `Anhum Wa Qāla Yā 'Asafá `Alá Yūsufa Wa Abyadḍat `Aynāhu Mina Al-Ḥuzni Fahuwa Kaẓīmun				
AhmedAli	اور اس نے ان سے منہ پھیر لیا اور کہا ہائے یوسف! اور غم سے اس کی آنکھیں سفید ہو گئیں پس وہ سخت غمگین ہوا				
Jalandhry	پھر ان کے پاس سے چلے گئے اور کہنے لگے ہائے افسوس یوسف (ہائے افسوس) اور رنج و الم میں (اس قدر روئے کہ) ان کی آنکھیں سفید ہو گئیں اور ان کا دل غم سے بھر رہا تھا				
YusufAli	And he turned away from them, and said: "How great is my grief for Joseph!" And his eyes became white with sorrow, and he fell into silent melancholy.				
M.Khan	And he turned away from them and said: "Alas, my grief for Yūsuf (Joseph)!" And he lost his sight because of the sorrow that he was suppressing.				
Pickthal	And he turned away from them and said: Alas, my grief for Joseph! And his eyes were whitened with the sorrow that he was suppressing.				
Shakir	And he turned away from them, and said: O my sorrow for Yusuf! and his eyes became white on account of the grief, and he was a repressor (of grief).				

قَالُوا تَاللَّهِ تَفْتَأُ تَذْكُرُ يُوسُفَ حَتَّى تَكُونَ حَرَضًا أَوْ تَكُونَ مِنَ الْهَالِكِينَ ﴿٨٥﴾

You will never cease	تَفْتَأُ	By Allah	تَاللَّهِ	They said	قَالُوا
Until	حَتَّى	Joseph	يُوسُفَ	Remembering	تَذْكُرُ

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Joseph

Sura # 12 – 111 Verses - Makkah

سورة يوسف

Or until	أَوْ	Weak with old age	حَرَضًا	You become	تَكُونُ
The dead	الْهَالِكِينَ	Of	مِنْ	You be	تَكُونُ

Translit	Qālū Ta-Allāhi Tafta'u Tadhkuru Yūsufa Ĥattā Takūna Ĥaraḍāan 'Aw Takūna Mina Al-Hālikīna				
AhmedAli	انہوں نے کہا اللہ کی قسم تو یوسف کی یاد کو نہیں چھوڑے گا یہاں تک کہ نکمہ ہو جائے یا ہلاک ہو جائے				
Jalandhry	پیٹے کئے لگے کہ والد اگر آپ یوسف کو اسی طرح یاد ہی کرتے رہیں گے تو یا تو بیمار ہو جائیں گے یا جان ہی دے دیں گے				
YusufAli	They said: "By Allah! (Never) wilt thou cease to remember Joseph until thou reach the last extremity of illness, or until thou die!"				
M.Khan	They said: "By Allāh! You will never cease remembering Yūsuf (Joseph) until you become weak with old age, or until you be of the dead."				
Pickthal	They said: By Allah, thou wilt never cease remembering Joseph till thy health is ruined or thou art of those who perish!				
Shakir	They said: By Allah! you will not cease to remember Yusuf until you are a prey to constant disease or (until) you are of those who perish.				

قَالَ إِنَّمَا أَشْكُو بَثِّي وَحُزْنِي إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿86﴾

Complain of	أَشْكُو	I only	إِنَّمَا	He said	قَالَ
To	إِلَى	And sorrow	وَحُزْنِي	My grief	بَثِّي
From	مِنْ	And I know	وَأَعْلَمُ	Allah	اللَّهِ
Not	لَا	What	مَا	Allah	اللَّهِ
				You know	تَعْلَمُونَ

Translit	Qāla 'Innamā 'Ashkū Baththī Wa Ĥuznī 'Ilā Allāhi Wa 'A'lamu Mina Allāhi Mā Lā Ta'lamūna				
AhmedAli	کہا میں تو اپنی پریشانی اور غم کا اظہار اللہ ہی کے سامنے کرتا ہوں اور اللہ کی طرف سے میں وہ جانتا ہوں جو تم نہیں جانتے				
Jalandhry	انہوں نے کہا کہ میں اپنے غم واندوہ کا اظہار خدا سے کرتا ہوں۔ اور خدا کی طرف سے وہ باتیں جانتا ہوں جو تم نہیں جانتے				
YusufAli	He said: "I only complain of my distraction and anguish to Allah, and I know from Allah that which ye know not..."				
M.Khan	He said: "I only complain of my grief and sorrow to Allāh, and I know from Allāh that which you know not."				
Pickthal	He said: I expose my distress and anguish only unto Allah, and I know from Allah that which ye know not.				
Shakir	He said: I only complain of my grief and sorrow to Allah, and I know from Allah what you do not know.				

يَا بَنِيَّ اذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ وَلَا تَيَاسُّوا مِنْ رُوحِ اللَّهِ ۚ إِنَّهُ لَا يَيْئَسُ مِنْ رُوحِ اللَّهِ إِلَّا الْكَافِرُونَ ﴿87﴾

And enquire	فَتَحَسَّسُوا	Go you	اذْهَبُوا	O my sons!	يَا بَنِيَّ
And his brother	وَأَخِيهِ	Joseph	يُوسُفَ	About	مِنْ

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سورة يوسف

Of	مِنْ	Despair/giveup hope	تَيْأَسُوا	And not	وَلَا
Certainly	إِنَّهُ	Allah's	اللَّهُ ۖ	Mercy	رَوْحِ
Of	مِنْ	One despairs	يَيْئَسُ	No	لَا
Except	إِلَّا	Allah's	اللَّهُ	Mercy	رَوْحِ
		Who disbelieve	الْكَافِرُونَ	The people	الْقَوْمِ

Translit	Yā Banīya Adh/habū Fatahassasū Min Yūsufa Wa 'Akhīhi Wa Lā Tay'asū Min Rawhī Allāhi 'Innahu Lā Yay'asu Min Rawhī Allāhi 'Illā Al-Qawmu Al-Kāfirūna				
AhmedAli	اے میرے بیٹو! جاؤ یوسف اور اس کے بھائی کی تلاش کرو اور اللہ کی رحمت سے ناامید نہ ہو بے شک اللہ کی رحمت سے ناامید نہیں ہوتے مگر وہی لوگ جو کافر ہیں				
Jalandhry	بیٹا (یوں کرو کہ ایک دفعہ پھر) جاؤ اور یوسف اور اس کے بھائی کو تلاش کرو اور خدا کی رحمت سے ناامید نہ ہو۔ کہ خدا کی رحمت سے بے ایمان لوگ ناامید ہوا کرتے ہیں				
YusufAli	"O my sons! go ye and enquire about Joseph and his brother, and never give up hope of Allah's Soothing Mercy: truly no one despairs of Allah's Soothing Mercy, except those who have no faith."				
M.Khan	"O my sons! Go you and enquire about Yūsuf (Joseph) and his brother, and never give up hope of Allāh's Mercy. Certainly no one despairs of Allāh's Mercy, except the people who disbelieve."				
Pickthal	Go, O my sons, and ascertain concerning Joseph and his brother, and despair not of the Spirit of Allah. Lo! none despaireth of the Spirit of Allah save disbelieving folk.				
Shakir	O my sons! Go and inquire respecting Yusuf and his brother, and despair not of Allah's mercy; surely none despairs of Allah's mercy except the unbelieving people.				

فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا الْعَزِيزُ مَسَّنَا وَأَهْلَنَا الضُّرُّ وَجِئْنَا بِبِضَاعَةٍ مُّزْجَاةٍ فَأَوْفِ لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا ۚ إِنَّ اللَّهَ يَجْزِي الْمُتَصَدِّقِينَ ﴿٨٨﴾

Unto him	عَلَيْهِ	They entered	دَخَلُوا	Then when	فَلَمَّا
Ruler of the land	الْعَزِيزُ	o	يَا أَيُّهَا	They said	قَالُوا
A hard time	الضُّرُّ	And our family	وَأَهْلَنَا	Has hit us	مَسَّنَا
Poor	مُّزْجَاةٍ	Capital	بِبِضَاعَةٍ	And we have brought	وَجِئْنَا
Full measure	الْكَيْلَ	Us	لَنَا	So pay	فَأَوْفِ
Truly	إِنَّ	To us	عَلَيْنَا ۚ	And be charitable	وَتَصَدَّقْ
The charitable	الْمُتَصَدِّقِينَ	Eos reward	يَجْزِي	Allah	اللَّهُ

Translit	Falammā Dakhalū `Alayhi Qālū Yā 'Ayyuhā Al-`Azīzu Massanā Wa 'Ahlānā Ad-Ḍurru Wa Ji'nā Bibidā `atin Muzjāatin Fa'awfi Lanā Al-Kayla Wa Taṣaddaq `Alaynā 'Inna Allāha YajziAl-Mutaṣaddiqīna				
AhmedAli	پھر جب وہ ان کے پاس آئے تو کہا اے عزیز! ہمیں اور ہمارے گھر والوں کو قحط کی وجہ سے بڑی تکلیف ہے اور کچھ ننھی چیز لائے میں سو آپ پورا غلہ بھر دیجیے اور خیرات دیجئے بے شک اللہ خیرات دینے والوں کو ثواب دیتا ہے				

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سورة يوسف

Jalandhry	جب وہ یوسف کے پاس گئے تو کہنے لگے کہ عزیز ہمیں اور ہمارے اہل و عیال کو بڑی تکلیف ہو رہی ہے اور ہم تھوڑا سا سرمایہ لائے ہیں آپ ہمیں (اس کے عوض) پورا غلہ دے دیجیے اور خیرات کیجیے۔ کہ خدا خیرات کرنے والوں کو ثواب دیتا ہے
YusufAli	Then when they came (back) into (Joseph's) presence they said: "O exalted one! Distress has seized us and our family; we have (now) brought but scanty capital: So pay us full measure, (we pray thee) and treat it as charity to us: for Allah doth reward the charitable."
M.Khan	Then, when they entered unto him [Yūsuf (Joseph)], they said: "O ruler of the land! A hard time has hit us and our family, and we have brought but poor capital, so pay us full measure and be charitable to us. Truly, Allāh does reward the charitable."
Pickthal	And when they came (again) before him (Joseph) they said: O ruler! Misfortune hath touched us and our folk, and we bring but poor merchandise, so fill for us the measure and be charitable unto us. Lo! Allah will requite the charitable,
Shakir	So when they came in to him, they said: O chief! distress has afflicted us and our family and we have brought scanty money, so give us full measure and be charitable to us; surely Allah rewards the charitable.

قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ يٰيُوسُفَ وَأَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ ﴿٨٩﴾

You know	عَلِمْتُمْ	Do	هَلْ	He said	قَالَ
With Joseph	يُوسُفَ	You did	فَعَلْتُمْ	What	مَا
You	أَنْتُمْ	When	إِذْ	And his brother	وَأَخِيهِ
				(were) ignorant	جَاهِلُونَ

Translit	Qāla Hal `Alimtum Mā Fa`altum Biyūsufa Wa 'Akhīhi 'Idh 'Antum Jāhilūna
AhmedAli	کہا تمہیں یاد ہے جو کچھ تم نے یوسف اور اس کے بھائی کے ساتھ کیا تھا جب تمہیں سمجھ نہ تھی
Jalandhry	(یوسف نے) کہا تمہیں معلوم ہے جب تم نادانی میں پھنسے ہوئے تھے تو تم نے یوسف اور اس کے بھائی کے ساتھ کیا کیا تھا
YusufAli	He said: "Know ye how ye dealt with Joseph and his brother, not knowing (what ye were doing)?"
M.Khan	He said: "Do you know what you did with Yūsuf (Joseph) and his brother, when you were ignorant?"
Pickthal	He said: Know ye what ye did unto Joseph and his brother in your ignorance?
Shakir	He said: Do you know how you treated Yusuf and his brother when you were ignorant?

قَالُوا إِنَّكَ لَأَنْتَ يُّوسُفُ ۖ قَالَ أَنَا يُوسُفُ وَهَذَا أَخِي ۖ قَدْ مَنَّ اللَّهُ عَلَيْنَا ۖ إِنَّهُ مَن يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿٩٠﴾

You are	لَأَنْتَ	Are indeed you	أَنْتَ	They said	قَالُوا
I (am)	أَنَا	He said	قَالَ	Joseph	يُوسُفُ ۖ
My brother	أَخِي ۖ	And this (is)	وَهَذَا	Joseph	يُوسُفُ
Allah	اللَّهُ	Has been Gracious	مَنَّ	Indeed	قَدْ
Who	مَنْ	Verily He	إِنَّهُ	To us	عَلَيْنَا ۖ
Then surely	فَإِنَّ	And (is) patient	وَيَصْبِرْ	Fears Allah	يَتَّقِ

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Sura # 12 – 111 Verses - Makkah

سورة يوسف

اللَّهُ	Allah	لَا	Not	يُضَيِّعُ	Makes to be lost
أَجْرَ	The reward	الْمُحْسِنِينَ	(of) the good-doers		

Translit	Qālū 'A'innaka La'anta Yūsufu Qāla 'Anā Yūsufu Wa Hadhā 'Akhī Qad Manna Allāhu 'Alaynā 'Innahū Man Yattaqī Wa Yaṣbir Fa'inna Allāhā Lā Yudī'u 'Ajra Al-Muhsinīna				
AhmedAli	کہا کیا تو ہی یوسف ہے کہا میں ہی یوسف ہوں اور یہ میرا بھائی ہے اللہ نے ہم پر احسان کیا ہے شک جو ڈرتا ہے اور صبر کرتا ہے تو اللہ بھی نیکوں کا اجر ضائع نہیں کرتا				
Jalandhry	وہ بولے کیا تم ہی یوسف ہو؟ انہوں نے کہا ہاں میں ہی یوسف ہوں۔ اور (بنیامین کی طرف اشارہ کر کے کہنے لگے) یہ میرا بھائی ہے خدا نے ہم پر بڑا احسان کیا ہے۔ جو شخص خدا سے ڈرتا اور صبر کرتا ہے تو خدا نیکوکاروں کا اجر ضائع نہیں کرتا				
YusufAli	They said: "Art thou indeed Joseph?" He said: "I am Joseph, and this is my brother: Allah has indeed been gracious to us (all): behold, he that is righteous and patient, never will Allah suffer the reward to be lost, of those who do right."				
M.Khan	They said: "Are you indeed Yūsuf (Joseph)?" He said: "I am Yūsuf (Joseph), and this is my brother (Benjamin). Allāh has indeed been gracious to us. Verily, he who fears Allāh with obedience to Him (by abstaining from sins and evil deeds, and by performing righteous good deeds), and is patient, then surely, Allāh makes not the reward of the Muhsinūn (good-doers - see V.2:112) to be lost."				
Pickthal	They said: Is it indeed thou who art Joseph? He said: I am Joseph and this is my brother. Allah hath shown us favour. Lo! he who wardeth off (evil) and endureth (findeth favour); for verily Allah loseth not the wages of the kindly.				
Shakir	They said: Are you indeed Yusuf? He said: I am Yusuf and this is my brother; Allah has indeed been gracious to us; surely he who guards (against evil) and is patient (is rewarded) for surely Allah does not waste the reward of those who do good.				

قَالُوا تَاللَّهِ لَقَدْ آثَرَكَ اللَّهُ عَلَيْنَا وَإِنْ كُنَّا لَخَاطِئِينَ ﴿٩١﴾

قَالُوا	They said	تَاللَّهِ	By Allah	لَقَدْ	Indeed
آثَرَكَ	Has preferred you	اللَّهُ	Allah	عَلَيْنَا	Above us
وَإِنْ	And certainly	كُنَّا	We have been	لَخَاطِئِينَ	sinners

Translit	Qālū Ta-Allāhi Laqad 'Ātharaka Allāhu 'Alaynā Wa 'In Kunnā Lakhāṭī'īna				
AhmedAli	انہوں نے کہا اللہ کی قسم البتہ تحقیق اللہ نے تمہیں ہم پر بزرگی دی اور بے شک ہم غلط کار تھے				
Jalandhry	وہ بولے خدا کی قسم خدا نے تم کو ہم پر فضیلت بخشی ہے اور بے شک ہم خطا کار تھے				
YusufAli	They said: "By Allah! indeed has Allah preferred thee above us, and we certainly have been guilty of sin!"				
M.Khan	They said: "By Allāh! Indeed Allāh has preferred you above us, and we certainly have been sinners."				
Pickthal	They said: By Allah, verily Allah hath preferred thee above us, and we were indeed sinful.				
Shakir	They said: By Allah! now has Allah certainly chosen you over us, and we were certainly sinners.				

قَالَ لَا تَثْرِيبَ عَلَيْكُمُ الْيَوْمَ ۖ يَغْفِرُ اللَّهُ لَكُمْ ۖ وَهُوَ أَرْحَمُ الرَّاحِمِينَ ﴿٩٢﴾

قَالَ	He said	لَا	No	تَثْرِيبَ	Reproach
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The Holy Quran

Joseph

Sura # 12 – 111 Verses - Makkah

سورة يوسف

May forgive	يَغْفِرُ	This day	الْيَوْمَ	On you	عَلَيْكُمْ
and He	وَهُوَ	You	لَكُمْ	Allah	اللَّهُ
		(of) those who show mercy	الرَّاحِمِينَ	(is) the Most Merciful	أَرْحَمُ

Translit	Qāla Lā Tathrība `Alaykumu Al-Yawma Yaghfiru Allāhu Lakum Wa Huwa 'Arḥamu Ar-Rāḥimīna				
AhmedAli	کما آج تم پر کوئی الزام نہیں الہ تمہیں بخشے اور وہ سب سے زیادہ مہربان ہے				
Jalandhry	(یوسف نے) کہا کہ آج کے دن سے تم پر کچھ عتاب (علامت) نہیں ہے۔ خدا تم کو معاف کرے۔ اور وہ بہت رحم کرنے والا ہے				
YusufAli	He said: "This day let no reproach be (cast) on you: Allah will forgive you, and He is the Most Merciful of those who show mercy!"				
M.Khan	He said: "No reproach on you this day, may Allāh forgive you, and He is the Most Merciful of those who show mercy!"				
Pickthal	He said: Have no fear this day! May Allah forgive you, and He is the Most Merciful of those who show mercy.				
Shakir	He said: (There shall be) no reproof against you this day; Allah may forgive you, and He is the most Merciful of the merciful.				

اذْهَبُوا بِقَمِيصِي هَذَا فَأَلْقُوهُ عَلَىٰ وَجْهِ أَبِي يَأْتِ بَصِيرًا وَأْتُونِي بِأَهْلِكُمْ أَجْمَعِينَ ﴿٩٣﴾

This	هَذَا	With shirt of mine	بِقَمِيصِي	You go	اذْهَبُوا
The face	وَجْهِ	Over	عَلَىٰ	And cast it	فَأَلْقُوهُ
Clear-sighted/a seer	بَصِيرًا	He will become	يَأْتِ	(of) my father	أَبِي
All	أَجْمَعِينَ	Your family	بِأَهْلِكُمْ	And bring to me	وَأْتُونِي

Translit	Adh/habū Biqamīṣī Hādhā Fa'alqūhu `Alā Wajhi 'Abī Ya'ti Baṣīrāan Wa 'Tūnī Bi'ahlikum'Ajma`īna				
AhmedAli	یہ کرتے میرا لے جاؤ اور اسے میرے باپ کے منہ پر ڈال دو کہ وہ بینا ہو جائے اور میرے پاس اپنے سب کنبے کو لے آؤ				
Jalandhry	یہ میرا کرتے لے جاؤ اور اسے والد صاحب کے منہ پر ڈال دو۔ وہ بینا ہو جائیں گے۔ اور اپنے تمام اہل و عیال کو میرے پاس لے آؤ				
YusufAli	"Go with this my shirt, and cast it over the face of my father: he will come to see (clearly). Then come ye (here) to me together with all your family."				
M.Khan	"Go with this shirt of mine, and cast it over the face of my father, he will become clear-sighted, and bring me all your family."				
Pickthal	Go with this shirt of mine and lay it on my father's face, he will become (again) a seer; and come to me with all your folk.				
Shakir	Take this my shirt and cast it on my father's face, he will (again) be able to see, and come to me with all your families.				

وَلَمَّا فَصَلَ الْعِيرُ قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ يُوسُفَ ۚ لَوْلَا أَن تَفْنَدُوا ۖ ﴿٩٤﴾

The caravan	الْعِيرُ	Departed	فَصَلَتْ	And when	وَلَمَّا
I do indeed	إِنِّي	Their father	أَبُوهُمْ	Said	قَالَ

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سورة يوسف

(of) Joseph	يُوسُفَ ٥٦	The smell	رِيحٍ	(find) feel	لَأَجِدُ
		You think me senile	أَنْ تُفَنِّدُونِ	If not	لَوْ لَا

Translit	<i>Wa Lammā Faṣalati Al-`Īru Qāla 'Abūhum 'Innī La'ajidu Rīḥa Yūsufa Lawlā 'An Tufannidūni</i>				
AhmedAli	اور جب قافلہ روانہ ہوا تو ان کے باپ نے کہا بے شک میں یوسف کی بوپاتا ہوں اگر مجھے دیوانہ نہ بناؤ				
Jalandhry	اور جب قافلہ (مصر سے) روانہ ہوا تو ان کے والد کہنے لگے کہ اگر مجھ کو یہ نہ کہو کہ (بوڑھا) بہک گیا ہے تو مجھے تو یوسف کی بو آ رہی ہے				
YusufAli	When the caravan left (Egypt), their father said: "I do indeed scent the presence of Joseph: nay, think me not a dotard."				
M.Khan	And when the caravan departed, their father said: "I do indeed feel the smell of Yūsuf (Joseph), if only you think me not a dotard (a person who has weakness of mind because of old age)."				
Pickthal	When the caravan departed their father had said: Truly I am conscious of the breath of Joseph, though ye call me dotard.				
Shakir	And when the caravan had departed, their father said: Most surely I perceive the greatness of Yusuf, unless you pronounce me to be weak in judgment.				

قَالُوا تَاللّٰهِ إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيمِ ﴿٩٥﴾

Certainly you	إِنَّكَ	By Allah	تَاللّٰهِ	They said	قَالُوا
old	الْقَدِيمِ	Your error	ضَلَالِكَ	(are) in	لَفِي

Translit	<i>Qālū Ta-Allāhi 'Innaka Laḥī Ḍalālika Al-Qadīmi</i>				
AhmedAli	لوگوں نے کہا اللہ کی قسم بے شک تو البتہ اپنی گمراہی میں مبتلا ہے				
Jalandhry	وہ بولے کہ واللہ آپ اسی قدیم غلطی میں (مبتلا) ہیں				
YusufAli	They said: "By Allah! truly thou art in thine old wandering illusion."				
M.Khan	They said: "By Allāh! Certainly, you are in your old error."				
Pickthal	(Those around him) said: By Allah, lo! thou art in thine old aberration.				
Shakir	They said: By Allah, you are most surely in your old error.				

فَلَمَّا أَنْ جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَىٰ وَجْهِهِ فَارْتَدَّ بَصِيرًا ۖ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٩٦﴾

Arrived	جَاءَ	(that)	أَنْ	Then when	فَلَمَّا
Over	عَلَىٰ	He cast it (the shirt)	أَلْقَاهُ	The bearer of the glad tidings	الْبَشِيرُ
Clear-sighted	بَصِيرًا ٥٧	So he became	فَارْتَدَّ	His face	وَجْهِهِ
I say	أَقُلْ	Did not	أَلَمْ	He said	قَالَ
Know	أَعْلَمُ	Verily I	إِنِّي	To you	لَكُمْ
That which	مَا	Allah	اللّٰهِ	From	مِنْ

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سورة يوسف

لَا	Not	تَعْلَمُونَ	You know
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Translit	<i>Falammā 'An Jā'a Al-Bashīru 'Alqāhu 'Alā Wajhihi Fārtadda Baṣīrāan Qāla 'Alam 'AqulLakum 'Innī 'A`lamu Mina Allāhi Mā Lā Ta`lamūna</i>
AhmedAli	پھر جب خوشخبری دینے والا آیا اس نے وہ کرتہ اس کے منہ پر ڈال دیا تو بینا ہو گیا کہا میں نے تمہیں نہیں کہا تھا کہ میں اللہ کی طرف سے وہ جانتا ہوں جو تم نہیں جانتے
Jalandhry	جب خوشخبری دینے والا آپہنچا تو کرتہ یعقوب کے منہ پر ڈال دیا اور وہ بینا ہو گئے (اور بیٹوں سے) کہنے لگے کیا میں نے تم سے نہیں کہا تھا کہ میں خدا کی طرف سے وہ باتیں جانتا ہوں جو تم نہیں جانتے
YusufAli	Then when the bearer of the good news came he cast (the shirt) over his face, and he forthwith regained clear sight. He said: "Did I not say to you, I Know from Allah that which ye know not?" "
M.Khan	Then, when the bearer of the glad tidings arrived, he cast it (the shirt) over his face, and he became clear-sighted. He said: "Did I not say to you, 'I know from Allāh that which you know not.' "
Pickthal	Then, when the bearer of glad tidings came, he laid it on his face and he became a seer once more. He said: Said I not unto you that I know from Allah that which ye know not?
Shakir	So when the bearer of good news came he cast it on his face, so forthwith he regained his sight. He said: Did I not say to you that I know from Allah what you do not know?

قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ ﴿٩٧﴾

قَالُوا	They said	يَا أَبَانَا	O our father!	اسْتَغْفِرْ	Ask forgiveness
لَنَا	For us	ذُنُوبَنَا	Our sins	إِنَّا	Indeed
كُنَّا	We have been	خَاطِئِينَ	sinners		

Translit	<i>Qālū Yā 'Abānā Astaghfir Lanā Dhunūbanā 'Innā Kunnā Khāṭi'īna</i>
AhmedAli	انہوں نے کہا اے ہمارے باپ! ہمارے گناہ بخشو! ہم بے شک ہم ہی غلط کار تھے
Jalandhry	بیٹوں نے کہا کہ ابا ہمارے لیے ہمارے گناہ کی مغفرت مانگیے۔ بے شک ہم خطا کار تھے
YusufAli	They said: "O our father! ask for us forgiveness for our sins, for we were truly at fault."
M.Khan	They said: "O our father! Ask forgiveness (from Allāh) for our sins, indeed we have been sinners."
Pickthal	They said: O our father! Ask forgiveness of our sins for us, for lo! we were sinful.
Shakir	They said: O our father! ask forgiveness of our faults for us, surely we were sinners.

قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي ۖ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٩٨﴾

قَالَ	He said	سَوْفَ	I will	أَسْتَغْفِرُ	Ask forgiveness
لَكُمْ	For you	رَبِّي ۖ	My Lord	إِنَّهُ	Verily He
هُوَ	Only He	الْغَفُورُ	(is) the Oft-Forgiveness	الرَّحِيمُ	The Most Merciful

Translit	<i>Qāla Sawfa 'Astaghfiru Lakum Rabbī 'Innahu Huwa Al-Ghafūru Ar-Rahīmu</i>
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سورة يوسف

AhmedAli	کما عنقریب اپنے رب سے تمہارے لی معافی مانگوں گا بے شک وہ غفور رحیم ہے
Jalandhry	انہوں نے کہا کہ میں اپنے پروردگار سے تمہارے لیے بخشش مانگوں گا۔ بے شک وہ بخشنے والا مہربان ہے
YusufAli	He said: "Soon will I ask my Lord for forgiveness for you: for He is indeed Oft-Forgiving, Most Merciful."
M.Khan	He said: "I will ask my Lord for forgiveness for you, verily He! Only He is the Oft-Forgiving, the Most Merciful."
Pickthal	He said: I shall ask forgiveness for you of my Lord. Lo! He is the Forgiving, the Merciful.
Shakir	He said: I will ask for you forgiveness from my Lord; surely He is the Forgiving, the Merciful.

فَلَمَّا دَخَلُوا عَلَى يُوسُفَ آوَىٰ إِلَيْهِ أَبَوَيْهِ وَقَالَ ادْخُلُوا مِصْرَ إِن شَاءَ اللَّهُ آمِنِينَ ﴿٩٩﴾

Unto	عَلَىٰ	They entered	دَخَلُوا	Then when	فَلَمَّا
To himself	إِلَيْهِ	He took	آوَىٰ	Joseph	يُوسُفَ
Enter	ادْخُلُوا	And said	وَقَالَ	His parents	أَبَوَيْهِ
Wills	شَاءَ	If	إِنْ	Egypt	مِصْرَ
		Is security	آمِنِينَ	Allah	اللَّهُ

Translit	<i>Falammā Dakhalū `Alā Yūsufa `Awā `Ilayhi `Abawayhi Wa Qāla Adkhulū Mişra `In Shā`aAllāhu `Āminīna</i>
AhmedAli	پھر جب یوسف کے پاس آئے تو اس نے اپنے ماں باپ کو اپنے پاس جگہ دی اور کہا مصر میں داخل ہو جاؤ اگر اللہ نے چاہا تو امن سے رہو گے
Jalandhry	جب یہ (سب لوگ) یوسف کے پاس پہنچے تو یوسف نے اپنے والدین کو اپنے پاس بٹھایا اور کہا مصر میں داخل ہو جائیے خدا نے چاہا تو جمع خاطر سے رہیں گے
YusufAli	Then when they entered the presence of Joseph he provided a home for his parents with himself, and said: "Enter ye Egypt (all) in safety if it please Allah."
M.Khan	Then, when they came in before Yūsuf (Joseph), he betook his parents to himself and said: "Enter Egypt, if Allāh wills, in security."
Pickthal	And when they came in before Joseph, he took his parents unto him, and said: Come into Egypt safe, if Allah will!
Shakir	Then when they came in to Yusuf, he took his parents to lodge with him and said: Enter safe into Egypt, if Allah please.

وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا ۖ وَقَالَ يَا أَبَتِ هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا ۖ وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُم مِنَ الْبَدْوِ مِنْ بَعْدِ أَنْ نَزَغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي ۚ إِنَّ رَبِّي لَطِيفٌ لِمَا يَشَاءُ ۚ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿١٠٠﴾

To	عَلَىٰ	His parents	أَبَوَيْهِ	And he raised	وَرَفَعَ
Before him	لَهُ	And they fell down	وَخَرُّوا	The throne	الْعَرْشِ
O my father!	يَا أَبَتِ	And he said	وَقَالَ	Prostrate	سُجَّدًا ۖ
(of) my dream	رُؤْيَايَ	The interpretation	تَأْوِيلُ	This is	هَذَا

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سورة يوسف

Has made it	قَدْ جَعَلَهَا	Before	قَبْلُ	Of	مِنْ
Indeed	وَقَدْ	Come true	حَقًّا ۖ	My Lord	رَبِّي
When	إِذْ	To me	بِي	He was good	أَحْسَنَ
The prison	السَّجْنِ	Of	مِنْ	He took me out	أَخْرَجَنِي
Out of	مِنْ	You	بِكُمْ	And brought	وَجَاءَ
Had sown enmity	أَنْ نَزَعَ	After	مِنْ بَعْدِ	The Bedouin-life	الْبَدْوِ
And between	وَبَيْنَ	Between me	بَيْنِي	Satan	الشَّيْطَانُ
My Lord	رَبِّي	Certainly	إِنَّ	My brothers	إِخْوَتِي ۖ
He wills	يَشَاءُ ۖ	Unto whom	لِمَا	(is) The Most Kind	لَطِيفٌ
(is) the all-Knowing	الْعَلِيمُ	Only He	هُوَ	Truly He	إِنَّهُ
				The All-Wise	الْحَكِيمُ

Translit	<i>Wa Rafa`a 'Abawayhi `Alá Al-`Arshi Wa Kharrū Lahu Sujjadāan Wa Qāla Yā 'Abati Hādhā Ta'wīlu Ru'uyā Y Min Qablu Qad Ja`alahā Rabbī Ḥaqqāan Wa Qad 'Ahsana Bī 'Idh 'Akhrajanī Mina As-Sijni Wa Jā'a Bikum Mina Al-Badwi Min Ba`di 'An Nazagha Ash-Shayṭānu Baynī Wa Bayna 'Ikhwatī Inna Rabbī Laṭīfun Limā Yashā'u Innahu Huwa Al-'Alīmu Al-Ḥakīmu</i>
AhmedAli	اور اپنے ماں باپ کو تخت پر اونچا بٹھایا اور اس کے آگے سب سجدہ میں گر پڑے اور کہا اے باپ میرے اس پہلے خواب کی یہ تعبیر ہے اسے میرے رب نے سچ کر دکھایا اور اس نے مجھ پر احسان کیا جب مجھے قید خانے سے نکالا اور تمہیں گاؤں سے لے آیا اس کے بعد کہ شیطان مجھ میں اور میرے بھائیوں میں جھگڑا ڈال چکا ہے شک میرا رب جس کے لیے چاہتا ہے مہربانی فرماتا ہے بے شک وہی جاننے والا حکمت والا ہے
Jalandhry	اور اپنے والدین کو تخت پر بٹھایا اور سب یوسف کے آگے سجدہ میں گر پڑے اور (اس وقت) یوسف نے کہا ابا جان یہ میرے اس خواب کی تعبیر ہے جو میں نے پہلے (بچپن میں) دیکھا تھا۔ میرے پروردگار نے اسے سچ کر دکھایا اور اس نے مجھ پر (بہت سے) احسان کئے ہیں کہ مجھ کو جیل خانے سے نکالا۔ اور اس کے بعد کہ شیطان نے مجھ میں اور میرے بھائیوں میں فساد ڈال دیا تھا۔ آپ کو گاؤں سے یہاں لایا۔ بے شک میرا پروردگار جو چاہتا ہے تدبیر سے کرتا ہے۔ وہ دانا (اور) حکمت والا ہے
YusufAli	And he raised his parents high on the throne (of dignity), and they fell down in prostration, (all) before him. He said: "O my father! this is the fulfilment of my vision of old! Allah hath made it come true! He was indeed good to me when He took me out of prison and brought you (all here) out of the desert, (even) after Satan had sown enmity between me and my brothers. Verily my Lord understandeth best the mysteries of all that He planneth to do: For verily He is full of knowledge and wisdom.
M.Khan	And he raised his parents to the throne and they fell down before him prostrate. And he said: "O my father! This is the interpretation of my dream aforetime! My Lord has made it come true! He was indeed good to me, when He took me out of the prison, and brought you (all here) out of the bedouin-life, after Shaitān (Satan) had sown enmity between me and my brothers. Certainly, my Lord is the Most Courteous and Kind unto whom He wills. Truly He! Only He is the All-Knowing, the All-Wise.
Pickthal	And he placed his parents on the dais and they fell down before him prostrate, and he said: O my father! This is the interpretation of my dream of old. My Lord hath made it true, and He hath shown me kindness, since He took me out of the prison and hath brought you from the desert after Satan had made strife between me and my brethren. Lo! my Lord is tender unto whom He will. He is the Knower, the Wise.
Shakir	And he raised his parents upon the throne and they fell down in prostration before him, and he said: O my father! this is the significance of my vision of old; my Lord has indeed made it to be true; and He was indeed

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kind to me when He brought me forth from the prison and brought you from the desert after the Shaitan had sown dissensions between me and my brothers, surely my Lord is benignant to whom He pleases; surely He is the Knowing, the Wise.

﴿ رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ ۚ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ ۚ أَنْتَ وَلِيِّي فِي الدُّنْيَا وَالْآخِرَةِ ۚ تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ ﴾ 101

You have bestowed on me	آتَيْتَنِي	Indeed	قَدْ	My Lord	رَبِّ
And taught me	وَعَلَّمْتَنِي	The sovereignty	الْمُلْكِ	Of	مِنْ
(of) dreams	الْأَحَادِيثِ ۚ	The interpretation	تَأْوِيلِ	Of	مِنْ
And the earth	وَالْأَرْضِ	(of) the heavens	السَّمَاوَاتِ	The Creator	فَاطِرَ
In	فِي	(are) my Protector	وَلِيِّي	You	أَنْتَ
Cause me to die	تَوَفَّنِي	And (in) the Hereafter	وَالْآخِرَةِ ۚ	This world	الدُّنْيَا
With the righteous	بِالصَّالِحِينَ	And join me	وَأَلْحِقْنِي	As a Muslim	مُسْلِمًا

Translit	<i>Rabbi Qad 'Ātaytanī Mina Al-Mulki Wa `Allamtanī Min Ta'wīli Al-'Aḥādīthi Fāṭira As-Samāwāti Wa Al-'Arḍi 'Anta Wa Līyi Fī Ad-Dunyā Wa Al-'Ākhirati Tawaffanī Muslimāan Wa 'Alḥiqnī Biṣ-Ṣāliḥīna</i>
AhmedAli	اے میرے رب تو نے مجھے کچھ حکومت دی ہے اور مجھے خوابوں کی تعبیر کا علم بھی سکھایا ہے اے آسمانوں اور زمین کے بنانے والے! دنیا اور آخرت میں تو ہی میرا کارساز ہے تو مجھے اسلام پر موت دے اور مجھے نیک بختوں میں شامل کر دے
Jalandhry	(جب یہ سب باتیں بولیں تو یوسف نے خدا سے دعا کی کہ) اے میرے پروردگار تو نے مجھ کو حکومت سے بہرہ دیا اور خوابوں کی تعبیر کا علم بخشا۔ اے آسمانوں اور زمین کے پیدا کرنے والے تو ہی دنیا اور آخرت میں میرا کارساز ہے۔ تو مجھے (دنیا سے) اپنی اطاعت (کی حالت) میں اٹھائیو اور (آخرت میں) اپنے نیک بندوں میں داخل کیجو
YusufAli	"O my Lord! Thou hast indeed bestowed on me some power, and taught me something of the interpretation of dreams and events— O Thou Creator of the heavens and the earth! Thou art my Protector in this world and in the Hereafter Take thou my soul (at death) as one submitting to Thy Will (as a Muslim), and unite me with the righteous."
M.Khan	"My Lord! You have indeed bestowed on me of the sovereignty, and taught me something of the interpretation of dreams - the (Only) Creator of the heavens and the earth! You are my Walī (Protector, Helper, Supporter, Guardian, God, Lord.) in this world and in the Hereafter. Cause me to die as a Muslim (the one submitting to Your Will), and join me with the righteous."
Pickthal	O my Lord! Thou hast given me (something) of sovereignty and hast taught me (something) of the interpretation of events - Creator of the heavens and the earth! Thou art my Protecting Friend in the world and the Hereafter. Make me to die submissive (unto Thee), and join me to the righteous.
Shakir	My Lord! Thou hast given me of the kingdom and taught me of the interpretation of sayings: Originator of the heavens and the earth! Thou art my guardian in this world and the hereafter; make me die a Muslim and join me with the good.

ذٰلِكَ مِنْ اَنْبَاءِ الْغَيْبِ نُوحِيهِ اِلَيْكَ ۖ وَمَا كُنْتَ لَدَيْهِمْ اِذْ اَجْمَعُوا اَمْرَهُمْ وَهُمْ يَمْكُرُونَ

﴿102﴾

The news	اَنْبَاءِ	Of	مِنْ	This (is)	ذٰلِكَ
To you	اِلَيْكَ ۖ	Which We reveal	نُوحِيهِ	(of) the Unseen	الْغَيْبِ
With them	لَدَيْهِمْ	You were	كُنْتَ	And not	وَمَا
Their plan together	اَمْرَهُمْ	They arranged	اَجْمَعُوا	When	اِذْ
		Were plotting	يَمْكُرُونَ	And they	وَهُمْ

Translit	<i>Dhālīka Min 'Anbā'i Al-Ghaybi Nūhīhi 'Ilayka Wa Mā Kunta Ladayhim 'Idh 'Ajma`ū 'AmrahumWa Hum Yamkurūna</i>
AhmedAli	یہ غیب کی خبریں کہیں جو ہم تیرے ہاں بھیجتے ہیں اور تو ان کے پاس نہیں تھا جب کہ انہوں نے اپنا ارادہ لپکا کر لیا اور وہ تدبیریں کر رہے تھے
Jalandhry	(اے پیغمبر) یہ اخبار غیب میں سے ہیں جو ہم تمہاری طرف بھیجتے ہیں اور جب برادران یوسف نے اپنی بات پر اتفاق کیا تھا اور وہ فریب کر رہے تھے تو تم ان کے پاس تو نہ تھے
YusufAli	Such is one of the stories of what happened unseen, which We reveal by inspiration unto thee: nor wast thou (present) with them when they concerted their plans together in the process of weaving their plots.
M.Khan	That is of the news of the Ghaib (unseen) which We reveal to you (O Muhammad SAW). You were not (present) with them when they arranged their plan together, and (while) they were plotting.
Pickthal	This is of the tidings of the Unseen which We inspire in thee (Muhammad). Thou wast not present with them when they fixed their plan and they were scheming.
Shakir	This is of the announcements relating to the unseen (which) We reveal to you, and you were not with them when they resolved upon their affair, and they were devising plans.

وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ﴿103﴾

(of) mankind	النَّاسِ	Most	أَكْثَرُ	And not	وَمَا
Will believe	بِمُؤْمِنِينَ	You desire (it) eagerly	حَرَصْتَ	Even if	وَلَوْ

Translit	<i>Wa Mā 'Aktharu An-Nāsi Wa Law Haraṣta Bimu'uminīna</i>
AhmedAli	اور اکثر لوگ ایمان لانے والے نہیں خواہ تو کتنا ہی چاہے
Jalandhry	اور بہت سے آدمی گو تم (کتنی ہی) خواہش کرو ایمان لانے والے نہیں ہیں
YusufAli	Yet no faith will the greater part of mankind have, however ardently thou dost desire it.
M.Khan	And most of mankind will not believe even if you desire it eagerly
Pickthal	And though thou try much, most men will not believe.
Shakir	And most men will not believe though you desire it eagerly.

وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ اَجْرٍ ۗ اِنَّ هُوَ اِلَّا ذِكْرٌ لِّلْعَالَمِينَ ﴿104﴾

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Sura # 12 – 111 Verses - Makkah

سورة يوسف

For it	عَلَيْهِ	You ask of them	تَسْأَلُهُمْ	And not	وَمَا
Not	إِنْ	Reward	أَجْرٍ ۖ	Any	مِنْ
A reminder and an advise	ذِكْرٌ	But	إِلَّا	It (is)	هُوَ
				Unto the worlds	لِلْعَالَمِينَ

Translit	Wa Mā Tas'aluhum `Alayhi Min 'Ajrin 'In Huwa 'Illā Dhikrun Lil'ālamīna
AhmedAli	اور آپ اس پر ان سے کوئی مزدوری بھی تو نہیں مانگتے یہ تو صرف تمام جہانوں کے لیے نصیحت ہے
Jalandhry	اور تم ان سے اس (خیر خواہی) کا کچھ صلا بھی تو نہیں مانگتے۔ یہ قرآن اور کچھ نہیں تمام عالم کے لیے نصیحت ہے
YusufAli	And no reward dost thou ask of them for this: it is no less than a Message for all creatures.
M.Khan	And no reward you (O Muhammad SAW) ask of them (those who deny your Prophethood) for it, it(the Qur'ân) is no less than a Reminder and an advice unto the 'Alamîn (men and jinn).
Pickthal	Thou askest them no fee for it. It is naught else than a reminder unto the peoples.
Shakir	And you do not ask them for a reward for this; it is nothing but a reminder for all mankind.

وَكَايْنٍ مِنْ آيَةٍ فِي السَّمَاوَاتِ وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ ﴿105﴾

A sign	آيَةٍ	(from)	مِنْ	And how many	وَكَايْنٍ
And the earth	وَالْأَرْضِ	The heavens	السَّمَاوَاتِ	In	فِي
While they are	وَهُمْ	By	عَلَيْهَا	They pass	يَمُرُّونَ
		averse	مُعْرِضُونَ	Therefrom	عَنْهَا

Translit	Wa Ka'ayyin Min 'Āyatin Fī As-Samāwāti Wa Al-'Arḍi Yamurrūna `Alayhā Wa Hum `Anhā Mu`ridūna
AhmedAli	اور آسمانوں اور زمین میں بہت سی نشانیاں ہیں جن پر سے یہ گزرتے ہیں اور ان سے منہ پھیر لیتے ہیں
Jalandhry	اور آسمان وزمین میں بہت سی نشانیاں ہیں جن پر یہ گزرتے ہیں اور ان سے اعراض کرتے ہیں
YusufAli	And how many Signs in the heavens and the earth do they pass by? Yet they turn (their faces) away from them!
M.Khan	And how many a sign in the heavens and the earth they pass by, while they are averse therefrom
Pickthal	How many a portent is there in the heavens and the earth which they pass by with face averted!
Shakir	And how many a sign in the heavens and the earth which they pass by, yet they turn aside from it.

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ ﴿106﴾

Most of them	أَكْثَرُهُمْ	Believe	يُؤْمِنُ	And not	وَمَا
They	وَهُمْ	Except that	إِلَّا	In Allah	بِاللَّهِ
				Attribute partners (unto Him)	مُشْرِكُونَ

Translit	Wa Mā Yu'uminu 'Aktharuhum Billāhi 'Illā Wa Hum Mushrikūna
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Joseph

Sura # 12 – 111 Verses - Makkah

سورة يوسف

AhmedAli	اور ان میں سے اکثر ایسے بھی ہیں جو اللہ کو مانتے بھی ہیں اور شرک بھی کرتے ہیں
Jalandhry	اور یہ اکثر خدا پر ایمان نہیں رکھتے۔ مگر (اس کے ساتھ) شرک کرتے ہیں
YusufAli	And most of them believe not in Allah without associating (others as partners) with Him!
M.Khan	And most of them believe not in Allāh except that they attribute partners unto Him [i.e. they are Mushrikūn - polytheists - see Verse 6: 121]
Pickthal	And most of them believe not in Allah except that they attribute partners (unto Him).
Shakir	And most of them do not believe in Allah without associating others (with Him).

﴿107﴾ أَفَأَمِنُوا أَنْ تَأْتِيَهُمْ غَاشِيَةٌ مِّنْ عَذَابِ اللَّهِ أَوْ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ

Comes against them	تَأْتِيَهُمْ	That	أَنْ	Do they feel secure	أَفَأَمِنُوا
The Torment	عَذَابِ	Of	مِّنْ	Covering veil	غَاشِيَةٌ
Comes against them	تَأْتِيَهُمْ	Or	أَوْ	(of) Allah	اللَّهِ
While they	وَهُمْ	All of a sudden	بَغْتَةً	The Hour	السَّاعَةَ
		perceive	يَشْعُرُونَ	Not	لَا

Translit	'Afa'aminū 'An Ta'tiyahum Ghāshiyatun Min `Adhābi Allāhi 'Aw Ta'tiyahumu As-Sā`atu Baghtatan Wa Hum Lā Yash`urūna
AhmedAli	کیا اس سے بے خوف ہو چکے ہیں کہ انہیں اللہ کے عذاب کی ایک آفت آہینچے یا پانک قیامت ان پر آجائے اور انہیں خبر بھی نہ ہو
Jalandhry	کیا یہ اس (بات) سے بے خوف ہیں کہ ان پر خدا کا عذاب نازل ہو کر ان کو ڈھانپ لے یا ان پر ناگہان قیامت آجائے اور انہیں خبر بھی نہ ہو
YusufAli	Do they then feel secure from the coming against them of the covering veil of the wrath of Allah— Or of the coming against them of the (final) Hour all of a sudden while they perceive not?
M.Khan	Do they then feel secure from the coming against them of the covering veil of the Torment of Allāh, or of the coming against them of the (Final) Hour, all of a sudden while they perceive not?
Pickthal	Deem they themselves secure from the coming on them of a pall of Allah's punishment, or the coming of the Hour suddenly while they are unaware?
Shakir	Do they then feel secure that there may come to them an extensive chastisement from Allah or (that) the hour may come to them suddenly while they do not perceive?

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ ۚ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي ۖ وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ

﴿108﴾ الْمُشْرِكِينَ

My way	سَبِيلِي	This is	هَذِهِ	Say	قُلْ
Allah	اللَّهُ ۚ	Unto	إِلَىٰ	I invite	أَدْعُو
I	أَنَا	Sure knowledge	بَصِيرَةٍ	With	عَلَىٰ
And Glorified and Exalted is	وَسُبْحَانَ	Follow me	اتَّبَعَنِي ۖ	And whosoever	وَمَنِ
I (am)	أَنَا	And not	وَمَا	Allah	اللَّهُ

The Holy Quran

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Sura # 12 – 111 Verses - Makkah

سورة يوسف

مِنْ	Of	الْمُشْرِكِينَ	The polytheists
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Translit	<i>Qul Hadhihi Sabīlī 'Ad'ū 'Ilā Allāhi 'Alā Baṣīratin 'Anā Wa Mani Attaba'anī Wa SubhānaAllāhi Wa Mā 'Anā Mina Al-Mushrikīna</i>
AhmedAli	کہہ دو میرا اور میرے تابعداروں کا بصیرت کے ساتھ یہ راستہ ہے کہ میں لوگوں کو اللہ کی طرف بلاتا ہوں اور اللہ پاک ہے اور میں شرک کرنے والوں میں سے نہیں ہوں
Jalandhry	کہہ دو میرا رستہ تو یہ ہے میں خدا کی طرف بلاتا ہوں (از روئے یقین و برہان) سمجھ بوجھ کر میں بھی (لوگوں کو خدا کی طرف بلاتا ہوں) اور میرے پیرو بھی۔ اور خدا پاک ہے۔ اور میں شرک کرنے والوں میں سے نہیں ہوں
YusufAli	Say thou: "This my way: I do invite unto Allah— on evidence clear as the seeing with one's eyes I and whoever follows me: Glory to Allah! and never will I join gods with Allah!"
M.Khan	Say (O Muhammad SAW): "This is my way; I invite unto Allāh (i.e. to the Oneness of Allāh - Islāmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allāh i.e to the Oneness of Allāh - Islāmic Monotheism with sure knowledge). And Glorified and Exalted is Allāh (above all that they associate as partners with Him). And I am not of the Mushrikūn (polytheists, pagans, idolaters and disbelievers in the Oneness of Allāh; those who worship others along with Allāh or set up rivals or partners to Allāh)."
Pickthal	Say: This is my Way: I call on Allah with sure knowledge. I and whosoever followeth me - Glory be to Allah! - and I am not of the idolaters.
Shakir	Say: This is my way: I call to Allah, I and those who follow me being certain, and glory be to Allah, and I am not one of the polytheists.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوحِي إِلَيْهِمْ مِنْ أَهْلِ الْقُرَى ۖ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ
فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ ۖ وَلَدَارُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ اتَّقَوْا ۖ أَفَلَا تَعْقِلُونَ

﴿109﴾

وَمَا	And not	أَرْسَلْنَا	We sent (as Messengers)	مِنْ قَبْلِكَ	Before you
إِلَّا	But	رِجَالًا	Men	نُوحِي	We revealed
إِلَيْهِمْ	Unto them	مِنْ	From among	أَهْلِ	The people
الْقُرَى	(of) townships	أَفَلَمْ	Have not	يَسِيرُوا	Travelled they
فِي	In	الْأَرْضِ	The land	فَيَنْظُرُوا	And seen
كَيْفَ	How	كَانَ	Was	عَاقِبَةُ	The end
الَّذِينَ	(of) those who	مِنْ قَبْلِهِمْ ۖ	(were) before them	وَلَدَارُ	And verily they home
الْآخِرَةِ	(of) the Hereafter	خَيْرٌ	(is) the best	لِلَّذِينَ	For those who
اتَّقَوْا ۖ	Fear (Allah)	أَفَلَا	Do not then	تَعْقِلُونَ	You understand

Translit	<i>Wa Mā 'Arsalnā Min Qablika 'Illā Rijālāan Nūhī 'Ilayhim Min 'Ahli Al-Qurā 'Afaalam Yasīrū FīAl-'Arđi Fayanẓurū Kayfa Kāna 'Āqibatu Al-Ladhīna Min Qablihim Wa Ladāru Al-'ĀkhiratiKhayrun Lilladhīna Attaqaw 'Afalā Ta`qilūna</i>
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Sura # 12 – 111 Verses - Makkah

سورة يوسف

AhmedAli	اور تم سے پہلے ہم نے جتنے پیغمبر بھیجے وہ سب ہمتیوں کے رہنے والے مرد ہی تھے ہم ان کی طرف وحی بھیجتے تھے پھر وہ زمین میں سیر کر کے کیوں نہیں دیکھتے کہ ان لوگوں کا انجام کیا ہوا، تو ان سے پہلے تھے اور البتہ آخرت کا گھر پرہیز کرنے والوں کے لیے بہتر ہے پھر تم کیوں نہیں سمجھتے
Jalandhry	اور ہم نے تم سے پہلے ہمتیوں کے رہنے والوں میں سے مرد ہی بھیجے تھے جن کی طرف ہم وحی بھیجتے تھے۔ کیا ان لوگوں نے ملک میں سیر (وساحت) نہیں کی کہ دیکھ لیتے کہ جو لوگ ان سے پہلے تھے ان کا انجام کیا ہوا۔ اور مٹیوں کے لیے آخرت کا گھر بہت اچھا ہے۔ کیا تم سمجھتے نہیں؟
YusufAli	Nor did We send before thee (as Messengers) any but men, whom We did inspire— (men) living in human habitations. Do they not travel through the earth, and see what was the end of those before them? But the home of the Hereafter is best, for those who do right. Will ye not then understand?
M.Khan	And We sent not before you (as Messengers) any but men, whom We revealed from among the people of townships. Have they not travelled in the land and seen what was the end of those who were before them? And verily, the home of the Hereafter is the best for those who fear Allāh and obey Him (by abstaining from sins and evil deeds, and by performing righteous good deeds). Do you not then understand?
Pickthal	We sent not before thee (any messengers) save men whom We inspired from among the folk of the townships - Have they not travelled in the land and seen the nature of the consequence for those who were before them? And verily the abode of the Hereafter, for those who ward off (evil), is best. Have ye then no sense? -
Shakir	And We have not sent before you but men from (among) the people of the towns, to whom We sent revelations. Have they not then travelled in the land and seen what was the end of those before them? And certainly the abode of the hereafter is best for those who guard (against evil); do you not then understand?

حَتَّىٰ إِذَا اسْتَيْأَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا جَاءَهُمْ نَصْرُنَا فَنُجِّيَ مَنْ نَشَاءُ ۖ وَلَا يُرَدُّ بَأْسُنَا عَنِ الْقَوْمِ الْمُجْرِمِينَ ﴿١١٠﴾

Gave up hope	اسْتَيْأَسَ	When	إِذَا	Until	حَتَّىٰ
That they	أَنَّهُمْ	And thought	وَظَنُّوا	The Messengers	الرُّسُلُ
Our help	نَصْرُنَا	Then came to them	جَاءَهُمْ	Were denied	قَدْ كُذِّبُوا
We willed	نَشَاءُ ۖ	Whomsoever	مَنْ	So were rescued	فَنُجِّيَ
Our Punishment	بَأْسُنَا	Can be warded off	يُرَدُّ	And not	وَلَا
Who are sinners/criminals	الْمُجْرِمِينَ	The people	الْقَوْمِ	From	عَنِ

Translit	Ĥattā 'Idhā Astay'asa Ar-Rusulu Wa Ḥannū 'Annahum Qad Kudhibū Jā'ahum Naṣrunā Fanujjiya Man Nashā'u Wa Lā Yuraddu Ba'sunā `Ani Al-Qawmi Al-Mujrimīna
AhmedAli	یہاں تک کہ جب رسول ناامید ہونے لگے اور خیال کیا کہ ان سے بھوٹ کما گیا تھا تب انہیں ہماری مدد پہنچی پھر جنہیں ہم نے چاہا بچا لیا اور ہمارے عذاب کو نافرمانوں سے کوئی بھی روک نہیں سکتا
Jalandhry	یہاں تک کہ جب پیغمبر ناامید ہو گئے اور انہوں نے خیال کیا کہ اپنی نصرت کے بارے میں جو بات انہوں نے کہی تھی (اس میں) وہ سچے نہ نکلتے تو ان کے پاس ہماری مدد آپہنچی۔ پھر جسے ہم نے چاہا بچا دیا۔ اور ہمارا عذاب (اتر کر) گنہگار لوگوں سے پھرا نہیں کرتا
YusufAli	(Respite will be granted) until, when the messengers give up hope (of their people) and (come to) think that they were treated as liars, there reaches them Our help. And those whom We will are delivered into safety. But never will be warded off Our punishment from those who are in sin.
M.Khan	(They were reprieved) until, when the Messengers gave up hope and thought that they were denied (by their

The Holy Quran

Joseph

Sura # 12 – 111 Verses - Makkah

سورة يوسف

	people), then came to them Our Help, and whomsoever We willed were rescued. And Our Punishment cannot be warded off from the people who are Mujrimûn (criminals, sinners, disbelievers, polytheists).
Pickthal	Till, when the messengers despaired and thought that they were denied, then came unto them Our help, and whom We would was saved. And Our wrath cannot be warded from the guilty.
Shakir	Until when the messengers despaired and the people became sure that they were indeed told a lie, Our help came to them and whom We pleased was delivered; and Our punishment is not averted from the guilty people.

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ ۚ مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿١١١﴾

In	فِي	There is	كَانَ	Indeed	لَقَدْ
For men	لِأُولِي	A lesson	عِبْرَةٌ	Their stories	قَصَصِهِمْ
It is	كَانَ	Not	مَا	(of) understanding	الْأَلْبَابِ ۚ
But	وَلَكِنْ	Forged	يُفْتَرَىٰ	A statement	حَدِيثًا
Were before it	بَيْنَ يَدَيْهِ	(of) which	الَّذِي	A confirmation (of Allah's existing Books)	تَصْدِيقَ
Thing	شَيْءٍ	(of) every	كُلِّ	And a detailed explanation	وَتَفْصِيلَ
For the people	لِقَوْمٍ	And a Mercy	وَرَحْمَةً	And a guide	وَهُدًى
				Who believe	يُؤْمِنُونَ

Translit	Laqad Kāna Fī Qaṣaṣihim `Ibratun Li'wli Al-'Albābi Mā Kāna Ḥadīthāan Yuftarā Wa Lakin Taṣdīqa Al-Ladhī Bayna Yadayhi Wa Tafṣīla Kulli Shay'in Wa Hudāan Wa Rahmatan Liqawmin Yu'uminūna
AhmedAli	الذیہ ان لوگوں کے حالات میں عقلمندوں کے لیے عبرت ہے کوئی بنائی ہوئی بات نہیں ہے بلکہ اس کلام کے موافق ہے جو اس سے پہلے ہے اور ہر چیز کا بیان اور ہدایت اور رحمت ان لوگوں کے لیے ہے جو ایمان لاتے ہیں
Jalandhry	ان کے قصے میں عقلمندوں کے لیے عبرت ہے۔ یہ (قرآن) ایسی بات نہیں ہے جو (اپنے دل سے) بنائی گئی ہو بلکہ جو (کتائیں) اس سے پہلے نازل ہوئی ہیں ان کی تصدیق (کرنے والا) ہے اور مومنوں کے لیے ہدایت اور رحمت ہے
YusufAli	There is, in their stories instruction for men endued with understanding. It is not a tale invented, but a confirmation of what went before it a detailed exposition of all things, and a Guide and a Mercy to any such as believe.
M.Khan	Indeed in their stories, there is a lesson for men of understanding. It (the Qur'an) is not a forged statement but a confirmation of the Allāh's existing Books which were before it [the Taurāt (Torah), the Injeel (Gospel) and other Scriptures of Allāh] and a detailed explanation of everything and a guide and a Mercy for the people who believe.
Pickthal	In their history verily there is a lesson for men of understanding. It is no invented story but a confirmation of the existing (Scripture) and a detailed explanation of everything, and a guidance and a mercy for folk who believe.
Shakir	In their histories there is certainly a lesson for men of understanding. It is not a narrative which could be forged, but a verification of what is before it and a distinct explanation of all things and a guide and a mercy to a people who believe.